

A BRIEF
HISTORY *of the* TOWN *of*
WEST BLOOMFIELD

COUNTY OF ONTARIO
NEW YORK

*Compiled by the Students of the Tenth
and Eight Grades, under the supervision
of Principal Mary Rigney*

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P R E F A C E

In presenting this little book to the public it is not the purpose of the authors to give a complete history of the Town of West Bloomfield. The history was written primarily to create an interest in local history upon the part of the students who have been engaged in writing it.

Special mention should be made of Mrs. R. M. Peck, who has been greatly interested in the work and has rendered valuable assistance by furnishing books, data and other helps.

MARY RIGNEY, PRIN.

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A Brief History of the Town of West Bloomfield

CHAPTER I

The Indians and Indian Relics

When the present site of the town of West Bloomfield was first known it was inhabited by the Seneca Indians, a tribe of the Iroquois. One of their villages was situated on Fort Hill, overlooking what is known as Factory Hollow along Honeoye Creek, on the Hopkins Farm. Here was a fort and also a burial ground from which many relics have been taken. Another village was located on the farm now owned by Augustus Warren, near West Bloomfield Station. Still a third was in the southern part of the town on a farm now owned by Arthur Cornish.

These early inhabitants, the Seneca Indians, were a quiet and honorable class of people when they were first discovered. Many fields of corn, and of vegetables, as well as large orchards of apples and peaches were found, showing that they were industrious and peaceable, for agriculture can prosper only when there is permanent residence and peace.

Let us dwell in imagination on those early days when the Seneca Indians lived here, undisturbed and uncontaminated by the white man. Along the streams where we fish, the red man was the first fisherman. Through the woods where our boys hunt, Red Jacket and many another red man used to flit on noiseless foot, shooting the deer with their bow and arrow. The trees from which we gather nuts are the same as they stopped under to gather nuts, or to rest from a weary chase. In the deep woods the wolves howled at night. Along the brooks larger than now, doubtless the Indian set his traps and caught beaver and other large game where now the boys get only a stray muskrat or two.

In a simple wigwam, the Indian family made their home. Clad in deer skin, armed with bow and arrow, the brave went out to the chase.

The squaw dug the soil and planted her few seeds, raising a crop sufficient for the needs of the family. Thus the children of the forest lived their simple life.

But this simple rude state of life was not destined for a long existence. Soon the destructive hand of the white man came and ravaged the country. It was what is known as Sullivan's Campaign, in 1779, that the work of destruction was accomplished. Sullivan's army came from Pennsylvania, destroying every village and all the growing crops along Seneca Lake, around Canandaigua Lake and on through Bristol Valley to Honeoye Lake, and thus on, the trail of destruction led. By this expedition the Indians were completely routed, and the defeated remnant were gathered at Fort Niagara, and there, today, are a few of their descendants on our state reservations.

Indian Relics were found in great numbers in what evidently had been a camp and burial ground, located along the Honeoye Creek, on the farm of Augustus Warren.

The late R. M. Peck spent some time in digging and searching, attention being directed to this locality by the burrowing of some animal by which Indian beads, etc., were revealed. A thorough investigation resulted in a very rich find, comprising rude Indian pottery of various shapes, probably designed for bowls of different sizes. Carved pipes were also found, some of them showing an unusual amount of skill and artistic taste; and in such numbers as to prove that the tribe were universal smokers. There were quantities of arrow-heads, skinning stones, and stone pestles, used in grinding corn, little carved images of bone, beads of rude Indian make and also glass beads which had probably been brought into the country by the French Missionary Fathers. As it is known that a Mission had been established near, called La Concepcion.

There were also quantities of bears' teeth which had evidently been used for personal adornment. The collection embraced such a variety of articles that it was purchased by the State and placed in the exhibit of Indian Relics in the Albany Museum.

Many articles of Indian workmanship were obtained from Old Fort Hill by the early settlers of the town. Many of the Indian skeletons were found in sitting posture as they were buried, with their trophies, such as they believed they would need in the "Happy Hunting Ground"

CHAPTER II

The First White Settlers

The soldiers of Sullivan's army brought back to the East such glowing stories of the fertility of the region through which they had marched that settlements were at once begun in the new country. Ten years after Sullivan's campaign, what is now the town of West Bloomfield was purchased by General Amos Hall, Robert Taft, Nathan Marvin and Ebenezer Curtis. The actual settlement began in the spring of 1789 when Peregrine Gardner came and built a house on the old Indian trail, now our main road, near where Frank Bush now lives. Lucinda, daughter of Mr. Gardner, was the first white child born in the town, this event taking place in 1791.

Other settlers soon followed, many of whose descendants are living in West Bloomfield now, for we find among those who came in the early years, the names Peck, Hall, Taft, Wheelock, Shepard, Lee, Sears, Curtis, Baker, Gates, Parmelee and Miller. Samuel Miller located in what was so long known as Miller's Corners, now Ionia. Amos Hall settled west of Gardner, and was for many years an influential man in the county. In the beginning of 1812, he commanded the Ontario County Militia. He was also conspicuous in state politics and held offices of trust and importance.

In the central part of the town, the pioneers were Col. Jasper Sears, Jasper Marvin, Ebenezer Curtis, Reynold and Abner Peck.

Among the first white settlers of our town were the ancestors of the late R. M. Peck, a leading and highly respected citizen. We feel that it is not out of place, here, to give a brief sketch of the Peck family.

One of the founders of the New Haven Colony, 1638, was William Peck. His descendants in the sixth generation were Annie, Hannah, John, Sears, Bettie, Thomas, Watrous, George, Abner, Sarah and Reynold. John Sears settled in West Bloomfield in 1792, Watrous in 1799, Reynold in 1809, and soon after, all the brothers were settled in West Bloomfield, where all have died and are buried in the Pioneer Cemetery

Reynold Peck, of the sixth generation, married Nancy Wheelock. The children of Reynold and Nancy Peck, of the seventh generation, were Vinton, Minerva, Arminda, Sarah, Thomas, Lydia, Emily, and the late R. M. Peck, who was Supervisor of the town in 1872, 1887 and 1888.

Life here in the early days was somewhat strenuous, subduing forests, raising crops and preparing food with few of our modern conveniences. Yet the people made the best of the situation and enjoyed life. It is on record that your grandmothers used to gather every Monday morning at Shepard's Pond with the weekly washing, and there with fires under great iron kettles, would make a picnic of their washing day, going home at night, weary but happy.

The ambition and zeal of these early settlers may well serve as a model for those of this generation. They made many sacrifices and worked unceasingly to establish our little town.

CHAPTER III

The Stage Routes

The most noticeable proof of the progress of man is the improvement made in the roads and modes of travel.

Compared with the automobile of today, the stage coach seems very crude and inefficient. But the stage coach in its day was fully as important and essential as the modern means of transportation.

The stage route which passed through West Bloomfield was that known as the Albany and Buffalo Route, a most important line at that time. There were two roads starting from Canandaigua and meeting in "Mud Hollow," which is about three miles east of the village. There were several taverns on the route.

One of these taverns was known as the Shepard Tavern and was located where Alonzo Smith now resides. The keeper of this tavern was N. Shepard, grandfather of Myron Shepard. The hotel sign which he had is still on the E. G. Shepard farm. It is quite a curiosity, being about seven feet long and four feet wide and swinging between two posts about twelve feet from the ground. It is lettered, "N. Shepard's Inn, 1819."

Another tavern stood where Harry S. Brown's house now stands. The "Old Egglestown Tavern," at the summit of the hill in our village was an unusually commodious hostelry, known by all stage travelers between Albany and Buffalo. This old hotel was burned about 1889.

A tavern stood where H. P. Hevitt's residence now stands and the present residence is a part of the old hotel remodeled. Another was the old "Johnson Tavern" now occupied by Adam Reitz. There were others located upon the Main or Stage Road. One of these taverns was known as "Gen. Hall's Tavern," and is mentioned in the diary of one Robert Sutcliff, a quaker from England, who in 1812, published an account of his travels. When on his way to Niagara Falls after leaving Canandaigua he wrote as follows:—In the evening I came to Gen. Hall's Tavern where I was well entertained by him and his family. The General, though an inn keeper, stands very high in the estimation of his countrymen. In the Revolution,, though

very young, he was a sergeant, and was raised to the rank of General on account of his good conduct.

These houses or old taverns have a certain air about them which calls back the days of "big teams," and broad tires. Merchandise, such as groceries and all sorts of dry goods, was brought from Albany to Buffalo, while farmers all along the route took their farm produce to Albany for shipment.

There was a plank road which extended from West Bloomfield station to Allen's Hill and also east of the village for a short distance.

There were several toll gates in the town. The building which is now M. P. Allen's tenant house was used for a toll gate and stood in the road just south of where it now stands. There was another toll gate near West Bloomfield station and still another south of the village near Henry Cottrell's.

Let us compare our State Road of today and the automobiles which pass over it with the stage road and stage coaches of years gone by. Surely we are glad to be living in 1913 and enjoying its blessings among which are improved modes of travel.

CHAPTER IV

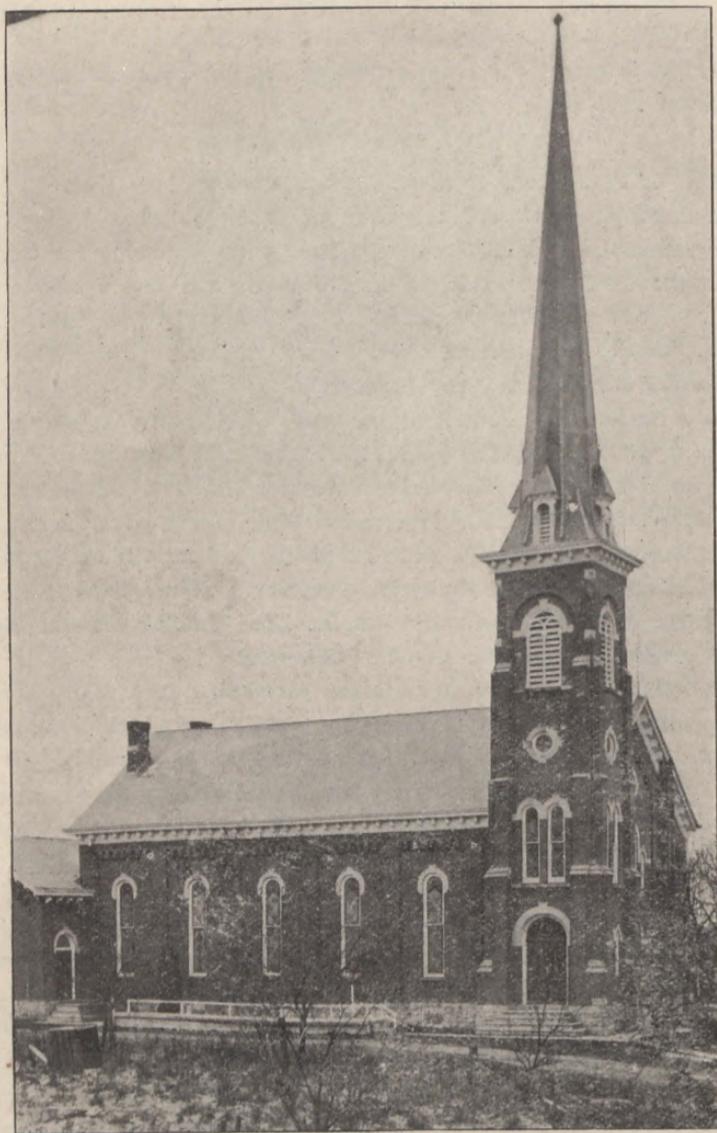
The Congregational Church

The early settlers from this town were chiefly from the New England States and were therefore of Congregational ancestry. In consequence the friends left in the East became anxious for the spiritual welfare of their relatives in the West, and hence missionaries were sent out. In 1798-99 there was a great revival all through this region. Out of this revival came the organization of the First Congregational Church in West Bloomfield.

The Society of Bloomfield as it was originally called, had its beginning as early as the year 1796. The first meetings were held under the charge of Pioneer Elisha Wade and in 1799 an organization was perfected having these members: Ebenezer Curtis, Samuel and Sarah Handy, Mary Hall, Daniel Canfield, Rachael Gilbert, Elizabeth Miner, Elizabeth Downs, Peregrine Gardner, Griffin Downs, Nathaniel and Sebra Butler, Reuben and Louisa Lee, Hannah Curtis, Phoebe Hall, Comfort Marvin and Phoebe Richmond.

The first pastor was Rev. James Hotchkin. The early services of this church were held in the school house, to which building the society first proposed to make an addition to be occupied for purposes of public worship but objections to this plan being interposed, a church edifice was finally determined upon. This was in 1804 but not until 1806 was the work begun and the building was not completed until several years later.

In 1828 the church called Silas C. Brown to the pastorate, whose installation was almost immediately followed by a bitter controversy among the members and the final result was the withdrawal of forty of them, who organized a new society and installed Mr. Brown as their pastor. They also built a house of worship in 1831, which was used until the opposing factions became reunited. The reunion was effected in 1843 and three years later the congregation had become so large that a new church was necessary. It was accordingly built—a large brick structure costing \$5,000. This proved sufficient for the



THE CONGREGATIONAL CHURCH

requirements of the society for thirty years, but in 1875 a third edifice was begun and was completed within two years. The property of the church society consists of church, chapel and parsonage of a total value of about \$20,000.

The pastors of this church from its organization to the present time have been as follows: Rev. James H. Hotchkin, David Fuller, Ebenezer Fitch, Silas C. Brown, William P. Kendrick, Julius Steele, George Clark, George Bassett, C. R. Clark, Timothy Stowe, C. E. Fisher, George C. Overhiser, P. F. Sanborn, John Patchin, O. D. Crawford, S. B. Sherill, Annis F. Eastman, Newton Bates, Louis Wilson, Charles Hamblin and Edmond Gunther.

The church at this time has a membership of 140 and the Sunday School has 150 scholars.

CHAPTER V

The Roman Catholic Church

When the town was in its infancy the few Catholics who were here attended Holy Mass at Lima. However, this was very inconvenient for many and they persuaded the priest who officiated at East Bloomfield to celebrate mass in this village once each month at the home of Michael Ryan.

As the Catholics increased in number they began to feel the need of a church but lacked funds sufficient to purchase church property. The late R. M. Peck kindly rendered his assistance by a donation of \$50 and a loan sufficient to purchase the present church buildings. It was purchased from Silas C. Brown, who after he had given up his work as a minister, made the building into a dwelling house.

Among the Catholics at that time were John, Matthew and Dennis Seymour, Michael Ryan, R. Curran, Martin Rigney, Frederick Bush Cornelius Murphy, Patrick and John Riordan, D. Burns, James Ashe and John Cahill.

Father Hughes was appointed pastor about 1865 and officiated for several years. His successor was Rev McCartney, and he was followed by Rev. Dr. Laughlin. Then Very Rev. Simon FitzSimons was appointed and officiated for 28 years, until 1912, when much to the regret and sorrow of the entire congregation he was called to St. Mary's in Rochester. The present pastor is Rev. P. A. Neville. The church has a membership of about 200.

In connection with this history of the Catholic Church we feel that it is not out of place to speak of the Jesuit priests. There is a tradition that there was a Jesuit Mission at the village near West Bloomfield station. We may dwell for a moment upon the picture of these black robed priests as they came to the wilderness, taking their lives in their hands, and devoting themselves most assiduously to the work of saving the souls of the Indians to whom they ministered. They were heroes, those Jesuit priests, devoting everything to the

service of Christ, sparing neither toil nor pain, nor life itself for the sake of the cross. Along the Indian trails they passed through this village, no doubt, certainly along what is now the State road, for that



THE ROMAN CATHOLIC CHURCH

was the old Indian trail, wasted often with their hard life, but ever full of zeal for their work. Dying at last among the red men, or perhaps murdered by some hostile savage, they left no monument, except the memory of their faithfulness

Were any burried on our soil? We do not know. God only keeps the records of such burials, and His record is enough.

CHAPTER VI

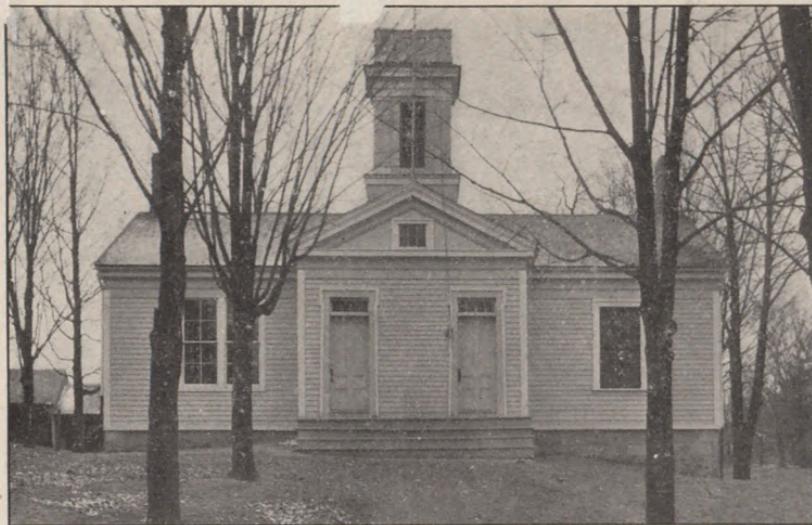
Education

As early as 1796, a school was opened at West Bloomfield and before 1812 the enterprising inhabitants of the town founded an Academy. Prior to 1800 a school was started at Miller's Corners and in 1812 a school house was erected. Other early schools were in District No. 7 and District No. 8. The hall which now belongs to the St. Joseph Society was once a select school.

All these things show that even during the infancy of the town the educational interests were the subject of care and attention on the part of the people.

According to present arrangements the town is divided into nine school districts. The largest of which is District No. 6 having a enrollment of 75 pupils and employing three teachers. The school building is in excellent repair and is well supplied with books, maps and works of reference.

The present Board of Education consists of H. S. Brown, G. D. Cottrell and C. V. Peck.



WEST BLOOMFIELD SCHOOL

CHAPTER VII

The War of 1812

During the War of 1812 a company was formed which was called the "East Bloomfield Alarm Company." They resolved to arm themselves and when called upon to march to the relief of any place in Ontario County. West Bloomfield was then a part of East Bloomfield

Soon after the company was organized the British made a raid through the territory near Buffalo. An advance upon Buffalo or Batavia was expected. Upon hearing this Gen. Hall called together quite a force from General Wadsworth's Brigade in Ontario County, volunteers coming from Genesee County, and headquarters were established for the time at Batavia. Here the command was organized and armed and on Dec. 25th marched to Buffalo. About midnight of Dec. 29th it was reported that a mounted patrol had been attacked by a British force and that, crossing near the head of Grand Island, the Redcoats had taken a battery which stood upon the site of the lower village of Black Rock. The men were called to arms. Colonels Warren and Churchill were ordered by Gen. Hall to drive the British to their boats and as a result the latter were dispersed. The Buffalo party was then ordered to Black Rock. A second attack was made upon the British in the battery. In the hottest part of the battle of Black Rock many of General Hall's men became discouraged and fled, in spite of the exertions of the officers, leaving about 600 to fight it out with the British. These fought like veterans until the number became so small that the enemy began to surround them. A swift retreat was ordered and the enemy burned the city. The remnant of the American Company reached Canandaigua and, upon hearing by a messenger that the enemy had retired, disbanded and went home.

CHAPTER VIII

The Civil War

In those dreadful years of 1861-65 when the entire country was in a state of turmoil, West Bloomfield although a small town and far removed from the scenes of battle, responded willingly to the call.

Most of our volunteers were in either the 27th, 85th, 126th or 140th infantry regiments or the 8th Cavalry. Some of them were killed on battle and at present there are only a few survivors.

In memory of our soldier dead a monument has been erected in the New Cemetery. On the four sides are inscribed the battles and the names of the soldiers who fought in them.

All honor and respect is due these white haired veterans who are left. They gave up home and loved ones to battle for a just cause and the welfare of our glorious Republic.

CHAPTER IX

Manufacturing and Industry

Factory Hollow as the name indicates was once the seat of manufacturing.

A woolen factory stood on the corner. It was torn down in 1859. A grist mill was erected 1832 on flats now owned by E. E. Rigney. The mill made about 200 barrels of flour each day. A distillery stood at the end of the grist mill and the grain was carried from the grist mill to the distillery where it was made into whiskey. This distillery and mill were owned by A. Hinman. A saw mill, lime kiln, and cider mill were located on the flats.

There was also a potash factory near where A. Shaddock's house now stands. A tile factory was built soon after the close of the Civil War. A large hotel was located where A. Hinman's house now stands. Jasper Peck's father built a grist mill in what was known as Hudson Hollow. He owned three slaves who did much of the work. There were two stories located near Chas. Nolton's house.

In 1816, Gen. Amos Hall erected a mill near where Cox's Mill is located. In 1810 Erastus Hunt had a general store but still earlier Hendee & Co. were in trade in the village. Bailey Ayers and Pillsbury Brothers manufactured lumber wagons. John Dickson was the pioneer lawyer. Doctors Hickcox and Fairchild sold drugs and attended the sick. In 1820 Captain Arnold started a tannery and John Cooper made axes and other edge tools. Reuben Pierce was a wagon maker and Pioneer Baker made chairs. W. D. Pillsbury started a foundery in 1830.

One of the most interesting things in connection with the history of our town is the history of its gas wells. The gas belt as developed, lies on each side of what is known as the Beebe Brook, for a distance of from one to two miles. The presence of gas along this brook was first discovered by parties fishing at night with lighted torches. The nearby residents of this section believed that by digging they would find coal, gypsum or other substances of value. They

A Brief History of the Town of West Bloomfield

accordingly banded together and work was commenced on the north side of the brook and about 25 rods south of where the first well on the Beebe farm was afterwards drilled. The digging had reached a depth of some 15 feet; when the men left their work at night they thought they detected a peculiar odor arising from the well and fearing the dreadful carbonic acid gas decided to take a bundle of straw and drop it into the well before going down in the morning. This was done but no sooner had the lighted straw started down the well than an explosion of gas occurred and the faces of the workers were badly burned. Work on the well was immediately abandoned.



TOWN HALL, WEST BLOOMFIELD

The great oil excitement in Pennsylvania reached its height in 1864, and the fever extended into western New York. Companies were formed to put down test wells at many places where gas came to the surface.

Attention was called to the West Bloomfield indications and in the summer of 1864 some men among whom were R. M. Peck, Burton Hamm W. Gates, Harlow Beebe of West Bloomfield and George Wright and Nelson Parmele of East Bloomfield met on the Beebe farm to examine the gas indications. A careful examination was made and gas was seen bubbling up from the water along the brook and at several places along the flat near the stream were places

where no vegetation would grow, and on digging into the bare spots a peculiar oily deposit was found. The result of the examination seemed so favorable that it was decided to form a company at once and put down a test well. George Wright was made President and R. M. Peck, Secretary.

A contract was soon made with Harlow Beebe to put down a well to the depth of 500 ft. for the sum of \$2,500 and work was soon commenced.

The work progressed slowly as Mr. Beebe had no experience in drilling wells and his head driller, A. M. Lyman but very little.

Late in summer of 1865, the great vein of gas was struck. The stockholders were notified and hastened to the well. Their hope was high as they heard the hissing gas rise to the surface expecting at any moment to be followed by the long looked for oil. The days came and went, the mad rush of the escaping gas continued but the anxiously hoped for oil did not appear.

Later in the season, W. J. Gates had a cousin, P. W. Gates of Chicago, visiting him and of course invited him to see the great gas well. P. W. Gates was of a scientific turn of mind and wanted to see the gas lighted. A match was applied at a point where they thought it would be safe, but the infammable quality was greater than they had thought. An explosion followed. The flames shot to the top of the derrick and soon everything inflammable was a mass of ruins. The accident brought the well to public notice.

The light of the burning well could be seen at night for many miles in every direction and people came in crowds to see it.

Mr. Beebe erected a dinning room and dancing hall, lighting and heating them with the gas and they were crowded each night for a long time. Nothing more was done on the well until a year or two later when some Elmira men came and examined the property. They purchased the well and ten acres adjoining it and immediately matured plans to convey the gas to the city of Rochester. The work was commenced early in the fall of 1871 and in the winter of 1873 connections were made with the Rochester main. On a night arranged the Bloomfield gas was furnished to a portion of the city patrons of the Rochester Gas Co. The gas was of a poor quality and the source of supply was at once shut off, and no further attempt was made to utilize the gas in the city of Rochester. No further work was done by the Elmira Co.

In 1883 Messrs. Wellman, Corbin and others from Friendship, Alleghany Co., learning something of this gas territory, came here, and after making an examination decided to put down a test well on the farm of W. J. Gates, about one-half mile east of the Beebe well. At the depth of about 500 feet a strong vein of gas was struck which so encouraged the newly formed company that they decided to pipe the gas at once to the villages of West Bloomfield and Honeoye Falls and to hurry the putting down of other wells. January 1st, 1884, the citizens of West Bloomfield and Honeoye Falls were using the gas. The company put down other wells but with varying success. Some were good producers for a time and others failures. It was found that the flow of gas diminished in all the wells after a few years, and the company was obliged to put down new wells almost every year to supply the patrons.

About 1902, a company from Binghamton leased a large amount of land and put down three wells. One on what was known as the Diver farm was a failure. One on the Matthew and Mary Seymour farm is a first class well and the one on the Clark Allen farm a moderate producer.

The two interests consolidated and are now known as the Ontario Gas Company and supply gas to the residents of East and West Bloomfield, Lima and Honeoye Falls, with this, the most desirable fuel and light yet known.

West Bloomfield's largest industry was its Nursery, begun in a small way about the year 1846, by Stephen Howard Ainsworth, an ambitious young man, with impaired health, seeking some out-of-door employment.

At the suggestion of a friend and neighbor, the Hon. John Dickson (father of the late Mrs. Hannah Peck) at that period a very prominent citizen of the town, he having been a Member of Congress, representing this 32nd district; and although a lawyer by profession, he was also a farmer and an ardent lover of fine fruits and flowers.

Mr. Ainsworth's interest along these same lines was encouraged and aided by Mr. Dickson's wide knowledge of Horticulture.

Mr. Ainsworth obtained seeds of the different kinds of fruits, such as the pear, the apple, peach and plum, and with this small beginning started the bed of seedlings in the garden at his home; and later on by means of grafts and buds obtained from Mr. Dickson's

choice varieties of fruits, he was rewarded by such a degree of success that he gradually increased the area devoted to the tree growing until he had out-grown his garden which necessitated the purchase of more land.

Mr. Ainsworth bought for this purpose, a vacant lot which adjoined his residence, which is the north-east corner of the village four-corners; and there the first rows of trees were planted in the blocks of his Nursery.

When his trees were large enough for transplanting permanently, Mr. Ainsworth, who up to this time had performed the most of the work connected with the business, visited the surrounding towns obtaining orders for these trees of his own growing; and his Nursery stock soon won a reputation that opened such a demand that he constantly increased his acreage

This in turn created the need for more labor, until the small, experimental beginning, embraced 75 acres of nursery stock, giving employment to 50 or more men and boys through the busy packing season in the spring and fall.

Agents or salesmen were employed by the year, canvassing sections of the State of New York, as well as Massachusetts and Pennsylvania, taking orders for the retail trade. While large wholesale orders from other dealers were also filled.

Many of the valuable apple orchards of Western New York are trees once growing in the W. B. Nurseries.

This steady growth of an industry in our community, furnishes an object lesson for the youth of to-day; proving what it is possible to accomplish with small financial resources, coupled with a will, and an ambition to succeed in some legitimate undertaking.

In 1870, Mr. Ainsworth retired from active business, and his son-in-law, the late R. M. Peck, as his successor, brought the industry to a close.

Another interesting topic in connection with industry of the town is the Fish Pond.

In 1859, equipped with the knowledge obtained by years of close observation of the habits of the brook trout, Hon. S. H. Ainsworth constructed artificial ponds. In 1860 he began to hatch trout artificially. The ponds were constructed by draining the nursery grounds and bringing a dozen or more drain pipes together. The pond covers something over 60 rods of ground, and is filled by conducting the

water from thirty different springs in tile laid under ground and brought into pools a short distance above the pond. From thence it flows over a prepared bed of gravel to the pond.

The credit of devising the first effective and satisfactory method for securing the naturally impregnated eggs for artificial hatching is given Mr. Ainsworth. The invention consisted of a series of wire screens, one above another, upon which the trout spawned and the impregnated eggs dropped to the ones below, where they were secured.

When the State of New York decided to establish a fish commission and cultivate fish, Judge Chas. J. Folger, then State Senator, wrote to Mr. Ainsworth asking him to be one of the fish commissioners, but Mr. Ainsworth declined.

In the glorious fulfilment of any great work we sometimes lose sight of those who blazed the first line, struck the first pick, or laid the foundation upon which others could rear a magnificent structure. but in every history of fish culture in America, the name of Hon. Stephen H. Ainsworth must fill an honored place.

CHAPTER X

Fruit and Produce

West Bloomfield is an excellent farming region. There are many productive farms, yielding large crops of fruit, grain and vegetables.

The southern part produces hay and grain, the northern and eastern parts potatoes and cabbage.

There is a swanp land in the southeastern part of the town which produces fine crops of celery, onions and lettuce.

There are some valuable orchards which yield large crops. Two evaporators are in operation which employ several persons during the fall season.



ONE HUNDREDTH
ANNIVERSARY

THE FIRST
CONGREGATIONAL
CHURCH OF
BLOOMFIELD

EAST BLOOMFIELD N Y
NOVEMBER 15 AND 16 1896



1796—1896

CENTENNIAL
ANNIVERSARY

THE RECORD OF A
FULL CENTURY

JOURNAL PRESSES,
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*These centenary records are published
and presented by the children of Sibyll
Sears Hamlin in memory of their mother
who was long an active earnest and
devout member of the First Congregational
Church of Bloomfield*

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ALTOS.

MRS. J. S. HAMLIN,	MRS. H. E. WHEELER,
MISS F. J. MCLEOD,	MISS NELLIE ADAMS.

TENORS.

A. T. ADAMS,	H. E. WHEELER,
	W. B. ADAMS.

BASSOS.

EDGAR W. PAGE,	PROF. D. B. WILLIAMS,
	FREDERIC HIGINBOTHAM.

THE CENTENNIAL COMMITTEE.

REV. M. L. STIMSON, Chairman, HENRY G. STEELE,
JOHN S. HAMLIN, MRS. SARAH H. HOLLISTER,
MISS ABBIE S. E. KINGSBURY, H. E. WHEELER.

SUB-COMMITTEES.

MUSIC.

H. E. WHEELER, Chairman, MRS. FRANK MUNSON,
MRS. J. S. HAMLIN, FRANK APPLETON,
ARTHUR T. ADAMS, E. W. PAGE.

DECORATIONS.

MRS. A. F. WHEELER, Chairman, MISS FANNIE M. BRUNSON,
MISS BELLE STAFFORD, GRANT STEELE,
JOHN BUELL.

REFRESHMENTS.

MRS. SARAH H. HOLLISTER, Chairman, MRS. O. H. SWIFT,
MRS. E. W. PAGE, MRS. E. NORTON,
MISS KATE FORSYTH, MISS JENNIE L. RICE.

RECEPTION.

MISS ABBIE S. E. KINGSBURY, Chairman, HENRY S. MCGLASHEN,
JOHN S. HAMLIN, MRS. LOREN H. BRUNSON,
MRS. HENRY M. STEELE, MISS ALICE BUELL,
MRS. M. L. STIMSON, DEACON CHAS. BUELL,
DEACON FREDERIC MUNSON, JOHN D. KINGSBURY.

USHERS.

OLIVER H. SWIFT, Chief, HENRY MCGLASHEN,
HENRY M. PARMELE, C. D. CROOKER,
ROBERT WHEELER, WILL WHEELER.

The Committee on Refreshments were assisted in serving the dinner by the following persons: Mrs. H. G. Chapin, Mrs. Frank Forsyth, Mrs. Wm. Mead, Miss Maggie Bellinger, Mrs. Frederic Munson, Miss Belle Stiles, Mrs. H. G. Steele, Mrs. A. B. Welch, Mrs. O. G. Stafford, Mrs. E. Poole, and Mrs. Charles Page, who presided at tables, and were assisted by the Misses Louise Hobart, Florence Worrallo, Nellie Adams, Gertie Bellinger, Theda Mead, Grace Boughton, Ida Norton, Ruby Welch, Belle Stafford, Minnie Kingsbury, Cora Steele, Irene Swift, Clara Steele, Louise Truman, Bertha Rice, Daisy Cramer, Mrs. Grant Steele, Mrs. Clinton Crooker, Mrs. Elmer Murrell, and Clinton Crooker, Will Wheeler, and Morris Taylor.

INTRODUCTORY NOTE.

A meeting of the members of the Congregational Church and Society was held, according to previous notice, in the chapel on Monday evening, October 5th, 1896, to consider what steps might be taken toward a proper public celebration of the one hundredth anniversary of the church. Deacon Charles Buell was made chairman of the meeting, and it was decided to have a two days' celebration, including a social dinner. A committee was appointed to have charge of the preparations. This "centennial committee" developed a plan and outlined an order of exercises, which was quite fully realized in the accomplished programme. For the proper arrangement of many details, it appointed other committees, which developed its plans with faithfulness and enthusiasm.

Sunday, the fifteenth of November, the anniversary day, was thoroughly delightful, save only that the roads were splashing wet from a light rain, a fault quite remedied before nightfall by the genial sun. A very large congregation of townspeople and of former members and friends* nearly filled the church. They found the audi-

* The reception committee, through its efficient chairman, Miss Abbie S. E. Kingsbury, sent printed notes of invitation to all the living pastors and members of the church and other friends, including pastors and delegates of neighboring churches, to the number 226. Notes of regret and letters of reminiscence were read during the centennial exercises from seventy-six persons. The names of five hundred and six persons were registered as in attendance upon the exercises during the two days.

ence room beautifully trimmed with evergreens, while hemlock branches, autumn berries, and potted plants decorated the pulpit platform. Conspicuous on the wall north of the organ was the motto, worked in evergreen on a white background :

1796.	1896.
LORD, THOU HAST BEEN OUR DWELLING PLACE IN ALL GENERATIONS.	

Those who had not seen the house in recent years were gratified to find our sweet-toned organ, which in former days was in the rear gallery, now placed back of the pulpit with an ample platform for a chorus choir. The choir, Mr. Arthur T. Adams, chorister, under the leadership of Professor Charles F. Boylan, of Rochester, and with Mr. Frank Appleton presiding at the organ, greatly enriched the services with songs, anthems, and ancient hymns and tunes. The pastor preached a discourse emphasizing the influence of the Divine Spirit in the history of the church. This was followed by the communion of the Lord's Supper, in which the Rev. S. Mills Day assisted the pastor—an hour of tender memories and, indeed, “a solemn meeting.” Three historical sketches fully sustained the interest of the congregation to the close of the service.

The evening was as beautiful as had been the day. The audience now filled the pews and the gallery, and many chairs were placed in the aisles. The congregation of the Methodist church joined our own for the remaining services of the celebration, and scores of friends came from neighboring towns. Letters of regret and of other

interest were read from former pastors, Rev. A. F. Skeele, of Wellington, Ohio, and Rev. S. E. Eastman, of Elmira, N. Y., also one from Rev. E. P. Goodwin, Chicago, Ill., who, when a student in the East Bloomfield Academy, was converted under the ministry of Dr. Henry Kendall. Others of the series of historical essays were read, and the pastors of the Congregational churches of Bristol and West Bloomfield tendered, in interesting addresses, the congratulations of those almost centenarian children of this church. On Monday we heard in like manner from the pastor of the other of those stalwart children, the Presbyterian Church of Victor.

So interesting and attractive had been the services of the Sabbath that the audience on Monday was larger than the most sanguine anticipated. Many letters were read during the day from former members of the church, all of them containing suggestive reminiscences of the olden times. The two remaining essays fully maintained the unflagging interest of the congregation in the history of this religious movement. The morning service was concluded with an address on "The Church in the Civil War," by the Hon. Frank H. Hamlin, of Canandaigua, whose youth was passed in our congregation and Sunday school. The delivery of his address was vibrant with the passions of loyal sympathy for the church's heroic dead and tender recollections of many local events in that time of civil strife. His words of generous appreciation of the devotion of our aged and beloved deacon, Frederic Munson, were received with applause and gratitude. At the close of this address, Mr. Arthur T. Adams sang, in an effective way, the verses of the war song, "Tenting on the Old Camp Ground," the full choir joining in the refrain.

At the close of these services dinner was served in the chapel to over three hundred and fifty persons by the ladies of the society, under the direction of Mrs. Hollister. There, on the pulpit, our guests saw the fitly framed portrait of "our war pastor," to whom many references had been made in essays and address, and during whose pastorate this building had been erected. The tables, with plates laid for ninety, were tastefully arranged and each presided over by an hostess and served by young ladies. We were glad to see at table the Rev. C. C. Johnson (and his family, also), the only one of the former pastors of the church who was present to share any part of our good time. Not every one, however, cared to partake of the refreshment provided, for, according to arrangements, it was necessary to resume the exercises in the church at two o'clock. As one said: "We can have chicken pie at home almost any day. I've had *one* meal today; all a farmer ought to afford these times, and—well, I propose to hear this thing out."

The afternoon service was partially of a more informal character than the others. Brief reminiscent addresses were given by Frank Munson, William Hayton, and Dr. Noah T. Clarke. Mention was also made of the curious coincidence that the First Presbyterian Church of Bloomfield, New Jersey, was, at the same time with our services on Sunday, completing its centennial services. The following telegram had been sent to its pastor on Saturday by the centennial committee:

EAST BLOOMFIELD, Nov. 14th.

PASTOR FIRST PRESBYTERIAN CHURCH, BLOOMFIELD, NEW JERSEY :

Tomorrow and Monday our Congregational church also celebrates its centennial, and congratulates your notable opportunity and record. Psalm xc, 1.

(Signed) M. LUTHER STIMSON.

and the following reply was received :

BLOOMFIELD, N. J., Nov. 16th.

PASTOR STIMSON, CONGREGATIONAL CHURCH, EAST BLOOMFIELD, N. Y. :

Bloomfield, New Jersey, responds with heartiest fraternal salutation. Hebrews xii, 1.

(Signed) BEVERIDGE LEE.

Further words of congratulation mingled with witty remark and wise reflection were uttered by Rev. C. C. Johnson, of Gaines ; Rev. F. T. Ellinwood, of Victor ; Rev. C. H. Dickinson, of Canandaigua ; Rev. S. Mills Day, of Honeoye, and Rev. B. F. Hitchcock, of the Methodist Episcopal Church of this village. A note of regret for unexpected absence was received from Rev. M. Garvey, of St. Bridget's church. The pastor who had presided throughout the services then added a brief exhortation with reference to the opportunities of the new century. Afterward he expressed the thanks of the centennial committee to the essayists who had so loyally responded to its calls, to Mr. Hamlin for his address, to the choir for their efficient and inspiring service, and to their leader who had so well conducted them besides gratifying all in the rendition and repetition of a beautiful solo ; and to the various committees who had so faithfully wrought their earnest labors into the whole successful result. The Rev. N. W. Bates came to the platform and in an unexpected and felicitous address in behalf of the children and friends who had come "home" as though for a Thanksgiving dinner, congratulated the mother church on the great success of this festal occasion. The autumn sun was low in the sky when with

Doxology and the Benediction, the meetings were closed.

But the public interest was not wholly satisfied. The forty ladies who served tables on Monday requested that on the following Sunday evening they might have an opportunity to hear the essays read by Mr. John M. Norton, and Harry G. Chapin, Esq. All the letters not heard at the previous services were read by Deacon Frank Munson, Miss Minnie Kingsbury and Miss Fannie Brunson. An address, expected on Monday from our townsman and antiquary, Mr. Burton Ham, was listened to with interest at that time. An audience of about two hundred persons gathered to hear this supplementary programme and remained with unabated interest to its close, a period of about two hours. But even then we felt that we had not done all that the subject and occasion demanded, for, from the limitations of our essay topics and the limit of time, we knew that many an interesting event of the closed century had not been mentioned, now probably to be forever wanting from our written history, and the names of many faithful and devout souls who had worked with efficiency toward the worthiest results of the century had been passed in silence. These we reluctantly leave to become like the "unknown" heroes of the fields of war whose *names* are indeed registered in the "archives," but whose *deeds of valor* find their adequate record only in the Books of God.

Jan. 4th, 1897.

M. L. S.

PROGRAMME.

SUNDAY MORNING, NOV. 15, 1896.

Anthem, "Father, Oh Hear Us,"	THE CHOIR.	Palmer
Invocation.		
Responsive Reading, Psalm 90.		
Ancient Hymn, "Montgomery,"	THE CHOIR.	_____
Scripture Lessons, Joel 2 : 21-32 ; Mt. 13 : 31-33.		
Prayer, by Rev. S. Mills Day, of Honeoye.		
Hymn, "Oh, where are kings and empires now,"		Coxe
Sermon,		
REV. M. LUTHER STIMSON.		
Reading of Notices and Offertory.		
Solo, "Dear Lord, Remember Me,"		Holden
MISS APPLETON.		
Communion of the Lord's Supper : The bread administered with prayer, by the pastor ; the wine, with remarks, by Rev. Mr. Day. Served by Deacons Buel, Beebe, Frank Munson and Steele.		
Hymn, "Oh, the sweet wonders of that cross,"		Watts
Essay, "The Deceased Pastors,"	MRS. HELEN M. BEEBE.	
Essay, "The Deacons,"	MISS AMELIA L. SMITH.	
Essay, "Woman's Work and Young People's Societies,"	MRS. CHARLES BUELL.	
Quartette, "Rock of Ages,"		Excell
MRS. J. S. HAMLIN, MR. AND MRS. H. E. WHEELER AND MR. E. W. PAGE.		
The Benediction.		
SUNDAY EVENING.		
Anthem, "Praise the Lord,"	THE CHOIR.	Ashford
Scripture Lessons, Hebrews 12 : 13, 14-29 ; 13 : 1.		
Prayer, by Rev. B. F. Hitchcock.		
Letters of Congratulation, from Rev. A. F. Skeele, a former pastor ; Rev. S. E. Eastman, a former pastor, and Rev. E. P. Goodwin, D. D., were read by the pastor.		

- Male Quartette, "I Could not do Without Thee," Thalberg
 MESSRS. BOYLAN, W. B. ADAMS, A. T. ADAMS, AND E. W. PAGE.
 Address, "The Value of Church Fellowship," by Rev. Aurelian Post, with
 the congratulations of the Congregational Church of Bristol.
 Essay, "The Choir,"
 MRS. ELIZA GOODWIN.
 Solo, "The Holy City," Adams
 PROF. C. F. BOYLAN, of Rochester.
 Essay, "The Sunday School,"
 GRANT STEELE.
 Address, "Dea. Samuel Handy and the Piety of the Early Fathers," Rev.
 N. W. Bates, with the congratulations of the Congregational Church
 of West Bloomfield.
 Hymn, "Glory to God ! whose witness-train." Morairau
 Benediction.
 MONDAY MORNING, NOV. 16.
 Hymn, "Come, Thou Almighty King," Wesley
 Scripture Lesson, Deut. 8, by Rev. H. F. Ellinwood.
 Prayer, by Rev. C. H. Dickinson.
 Letters from former members, read by Miss Minnie Kingsbury.
 Ancient Hymn, "Greenwich,"
 THE CHOIR.
 Essay, "The Church Property,"
 JOHN M. NORTON.
 Essay, "The Trustees,"
 HARRY G. CHAPIN.
 Anthem, "My Country, 'Tis of Thee," Lorenz
 THE CHOIR.
 Address, "The Church in the Civil War," by Hon. Frank H. Hamlin, of
 Canandaigua.
 Solo and Chorus, "Tenting on the Old Camp Ground,"
 A. T. ADAMS and CHOIR.
 MONDAY AFTERNOON.
 Hymn, "Go, labor on ; spend and be spent," Watts
 Informal addresses by visiting friends.
 Letters from former members, read by Miss Fannie Brunson.
 Ancient Hymn, "Montgomery,"
 Address, The congratulations of the Presbyterian Church of Victor, by
 Rev. H. F. Ellinwood.
 Duet, "Forever With the Lord,"
 MRS. HAMLIN AND PROF. BOYLAN.

Addresses, "Pastoral Experience," by Rev. C. C. Johnson, of Gaines, a former pastor ; "Reminiscences," by Rev. S. M. Day, of Honeoye.
 Anthem, "Denmark,"

THE CHOIR.

Addresses, "The Value of the Country Church," by Rev. C. H. Dickinson, of Canandaigua ; "The Past Successes of the Church, an Encouragement for the Future," by Rev. B. F. Hitchcock, of the M. E. Church.
 Solo, "The Holy City," (by request,)

PROF. BOYLAN.

Address, "The New Century," by the pastor.

Quartette, "The Wings of the Morning," Stebbins

MESSRS. BOYLAN, W. B. ADAMS, A. T. ADAMS AND E. PAGE.

Expressions, Thanks of the Centennial Committee for the addresses and essays, and to the choir and various committees, by the pastor ; thanks and felicitations of the visitors, by Rev. N. W. Bates.

Prayer, by Rev. S. Mills Day.

The Doxology, "Praise God From Whom All Blessings Flow."

The Benediction.

DISCOURSE.

Text: "*The Iron Did Swim.*" 2 Kings 6:6.

By the Jordan river a band of young prophets were hewing out timbers with which to enlarge their college building. One dropped his axe and lost it in a pool. It was a borrowed and a costly tool, and the man was delayed from his enthusiastic labors.

It was reasonable that the iron should sink; its gravity is greater than that of water; it is not its nature to float; it does not of itself overcome gravitation. The pupil's annoyance was made known to the teacher, Elijah, a man of great faith. The means he used for the recovery of the axe, throwing a withe cut from a tree into the water, was not sufficient to accomplish a change in the nature of the metal. But the axe rose from the mire and floated on the water. That the iron did swim was credited to divine power.

This morning I present the swimming axe as a symbol of the church of Christ. The church is often sharply effective for the cutting out of moral underbrush and the hewing of spiritual pillars for the temple of God. But, if it seem to fail from its high endeavor and to be mired, such is the hardness of its metal, the heaviness of its spirit, its human nature, that, of onlookers, some scoff, and some doubt, and none hope. If there be no man of faith near it the enterprise may be forsaken, and if the effort of faith be made the means do not account for the result, and it is recognized that as Montgomery sang:

There is a presence spiritually vast
 Around thy church, arisen Savior, cast ;
 A holy effluence, an unspoken awe,
 A sanctity which carnal eye ne'er saw—

* * * *

Here nature's worshippers can never feel
 The fulness of that high seraphic zeal
 Which veileth all things with religious light,
 And works unwearied in Jehovah's sight.

The very period of the settlement of this region was one of despair of the church. In France the infidelity of the followers of Voltaire, and of J. J. Rousseau, saw no further chance of vitality in the Christian church. They boasted great things against God and the Bible. Yet, hath God ever had a faithful remnant, a church in France, and the Bible is more honored there today than in any day since their times. French infidelity spread with spiritual devastation through England and this country until professed religion seemed to be but formal, and many churches appeared to lose all vitality. But still, men of faith remained, and churches but waited in their miry catastrophe for the quickening, widespread and epochal, which attended the labors of such revivalists as Nettleton in 1810, and Finney in 1825. And here and there, throughout the whole period, there were living churches full of vitality where the iron did swim. Away from churches and their influences, in a time of universal religious agitation, John Adams and his sons, their families and other friends, came in 1789 and 1790 from Berkshire County, Mass., by river and trail, through the unsettled military tract, a long journey,

“ With only here and there a clearing,
 With its farm house rude and new,
 And tree stumps swart as Indians,
 Where a scanty harvest grew,”

into this wild country but lately purchased from the aboriginals, to subdue it by tireless energy, and constant wrestling with temporal problems.

Old John Adams had been a deacon in Massachusetts, but was one of the first of this settlement to die. Several others had been church members, but some of the number had undoubtedly entertained skeptical sentiments, and were decriers of the old religious faith, and boosters of the new liberal way. Religious opportunities may have been prized highly by some of the mothers, and the loss of them sometimes bemoaned by the larger number of the men, but it is probable that the flame of piety burned low, though in East Bloomfield it was by no means so nearly extinguished as in some of these new communities. The visits of ministers before 1795 must have been exceedingly rare. In 1793 Ira Condict, a Presbyterian missionary, organized a church at Palmyra, and he may have visited here. In 1795 Daniel Thatcher,* another Presbyterian, organized churches at Lima and Lakeville, and it is possible that he preached a sermon in this community. Otherwise, it is improbable that there was preaching here before Rev. Zadoc Hunn came from the same vicinity in Massachusetts that our pioneers did, and settled upon a farm in Canandaigua, close to the line of Bristol township. It is, indeed, possible that he preached the first discourse ever heard here, as he did the first in Naples.

* Other ministers noted in the church records as preaching here before the settlement of Mr. Ayer, and whose names are not mentioned in that connection in this sermon, were: Joseph Avery, John Rolph, David Avery, Timothy Field and Reuben Parmele.

He was of the same religious connection with the Adamses, and was doubtless gladly welcomed. His reputation, age, experience and consecration made for him a willing audience. He was the man of faith who cast in his influence here to make the iron to swim. With the exceptions noted, there were no permanent church organizations in the region, west of Clinton and north of Elmira, until Mr. Hunn organized this one, one hundred years ago today.

The edifice erected here in 1801 was the first dedicated church building west of Clinton, though even earlier there was a log house used for preaching services in the town of Bristol. After coming here Mr. Hunn lived only six years, dying in 1801. He was not pastor of this church, or of any in New York, but he was a faithful evangelist, and assisted in organizing several other churches. His influence was notable, and his memory was greatly cherished for many years. Hotchkin's history remarks upon the faithfulness and wisdom of his labors as shown in this, that the revival of 1799-1800 was most powerful in those places where Mr. Hunn had previously preached.

The next ministers to settle in this immediate vicinity were John Rolph, at South Bristol, whom Mr. Hunn assisted in organizing a church there, in December, 1796, and Reuben Parmele, who settled in Victor in 1798.

A religious society had been organized in this town more than a year before the church. One of its first trustees was Ehud Hopkins, whose name is also first on the list of members of the church. He was "moderator of the church" from the time Mr. Hunn removed his membership from this church to Bristol in 1799. There were fifteen other original members of the church.

They were: Chloe, widow of Deacon John Adams; her son John, then 36 years of age, and who lived to the age of 89, dying in 1849; and Aner, his wife; Abigail, wife of Jonathan Adams, who died in 1843, at the age of 88; Amos Lusk; Asa Hickox; Amos Brunson, then aged 36 years, and Lucy, his wife, who tarried with this church until 1855, dying at the age of 96; Joseph King, a man of almost 50 years; Martha, wife of Moses Gunn, and her daughter, Clarissa, a child of only 8 years.

Two weeks later six persons were added to the church, viz: Diantha, wife of Eber Norton; Jonathan Adams, at the age of 39 years; Lucina, the wife of William Adams, and three who lived in Bristol, and in 1799 took letters of dismission to organize a church there, George Coddling, who was the first deacon of this church and of that, Abigail Coddling, William Gooding. At about this time Nathaniel Steele, aged 25, a graduate of eastern schools and a licensed preacher, was here and expected to take the ministry of the little church. After a visit to Geneseo he died of typhus fever, called then the "Genesee fever," as now in Dakota it is called the "Red River fever." Hotchkin's history refers to him as a man of eminent piety and great promise, "whose death blasted the expectation of the church." He was a brother of Rev. Julius Steele, who became pastor here some years later.

With only occasional services of visiting ministers the new church very likely languished. There are no records of membership between the organization and the revival three years later. A very few joined it in that period, among whom were Samuel Handy, who soon went to the new organization at West Bloomfield, and was its first deacon and a man of notable piety. We

know that the larger number of persons whose names stand in our manual (1877) under the date "1796," were actually received as fruits of the great revival of 1799. Among these were Elisha Steele, whose remaining 13 years were of faithful service; Anson Munson, and those who afterward were deacons, Silas Eggleston and Timothy Buell, and the wives of all these.

This revival was rather widespread in Western New York. Instruments of it in other churches were Evangelist Seth Williston, David Barclay and Robert Logan. The first evidence of this season of grace is said to have been witnessed in Bristol a year before. February 22, 1799, Mr. Bushnell was applied to by George Codding and Ehud Hopkins, acting as a committee, to preach "as a candidate" alternately in the three societies of Bristol and East and West Bloomfield. I think "candidate" here does not mean for the pastorate of this church, but has reference to Mr. Bushnell's status as approbated to preach, and not yet ordained. A little later Dr. Williston writes of him as "a worthy young candidate at Canandaigua for six months past," "who has been an instrument of much good* in the county." Dr. Williston described this revival as "very free from noise and wildness." Convictions in general are pretty clear, and the supposed conversions are not of the visionary kind. The pious characters maintained for many years before

* When Rev. Mr. Bushnell inquired of Mr. Timothy Buell his age, he replied: "Forty years." "Forty years," said Mr. Bushnell, "then you have grieved the spirit of God as long as did the children of Israel in the wilderness." "That remark," said Mr. Buell, with deep emotion, a short time before his death, "was an arrow to my soul, from which I obtained relief only as I found it at the foot of the cross."—*Dr. Kendall's Discourse.*

this community by a large number of those received to this church justifies that estimate.*

As a result of this great revival, this church, after parting with a number of members to organize churches nearer their respective homes in Bristol, West Bloomfield, and in Victor, and one or two who went to Canandaigua, was yet left much stronger numerically and spiritually. We claim the first three churches as children of ours, on the authority of Hotchkin's history, which says "they may be considered as emanating from the church in East Bloomfield." We furnished the staid nuclei around which the young converts in those towns gathered to form their churches.

The first settlers here were Congregationalists by training and evidently by ardent sympathies. They were soon joined by settlers from various other regions, among whom were some Presbyterians who joined heartily in the young church. But now there comes forth a very notable evidence of the natural metal of the church—its human nature. An old preacher illustrates the difficulty by a story of a very perfect watch that began to run irregularly, and the repairer took it apart twenty times without discovering any mechanical imperfection of its constituent parts, only at last to happen upon the fact that the *balance wheel had somehow been magnetized*. The application is to minds magnetized by predilections. Dissensions even among men and women of great spirituality, have marked the history of the Christian church in all ages and in almost every community.

* "The great majority of persons that united with the church as the fruits of that revival have been remarkably steadfast. When living they have delighted to contemplate, and when dying to repose on, the glorious and peculiar doctrines of our faith, whose faithful exhibition was the means of their conversion."—*Dr. Kendall's Discourse*.

The cause of almost all warm feeling that was not born from above, which during its history has pervaded the organization and made opposing parties, has been this ardor of predilection about the polity of a New Testament church. It becomes very evident in the records subsequent to the revival. The first record of a call to the pastorate was in Dec., 1801, to Rev. Jacob Cram, a devout missionary from Massachusetts, who labored in some of these churches, and especially was devoted to labors with the Indians. He refused to come. The next candidate was Rev. David Higgins, then about 40 years of age, with strong likings for the Presbyterian order, and who was, until he removed to Ohio in 1835, an honored pastor in this state, and one of the first Trustees of Auburn Theological Seminary.

The record reads: "April 22, 1802. Voted, (1) that the church attend to the difficulties that exist or appear to exist in the church; (2) that the above matters subside for the present; (3) that we hire Rev. David Higgins to preach with us one year."

"April 25. That we give Rev. D. Higgins a call to settle in this place."

Under date of June 29, 1803, the pertinent question was voted on in church meeting: "Has this church evidence that the Rev. David Higgins has the gospel qualifications of a minister?" This evidently came from the Congregational element, and though decided in the affirmative, David Higgins refused the call, very wisely, undoubtedly, and accepted one to Aurelius. His goodwill was shown to this church in that it was invited to the council that installed Mr. Higgins in Aurelius on Oct. 4th of the same year. John Adams was the delegate, and his expenses were voted from the church funds.

Mr. Higgins' negative reply was received as early as the 17th of June. Remembering that Ehud Hopkins was leader of the Presbyterian party and Deacon Rew of the Congregational element, we find the natural metal of this church exhibiting its qualities in the hateful proposals which go to make up the record of that day's meeting: "That Ehud Hopkins be excused from serving as moderator in this church; that Ephraim Rew be moderator; that the treasurer (Dea. Rew) exhibit his accounts at the next meeting; that the clerk (Mr. John Adams) exhibit the records at the next meeting; voted that Eber Norton, Nathaniel Baldwin, and Elisha Steele assist in leading the services." A month later and John Adams, Amos Brunson, and Lot Rew were complainants against Ehud Hopkins. In September the church voted to bear the expense of a visit from the noted evangelist, Seth Williston. He came and threw a branch of the tree of life into the waters and made the iron to swim again. September 23, only ten days before the council met at Aurelius, it was voted that "the matter of Mr. Higgins being called to settle here be no more attended to in church meetings." Mr. Williston, however, did not care to settle here.

The next candidate was Rev. John Webber, from New Hampshire, a Congregationalist, whose "being on the ground of the gospel" was not questioned, but at once affirmed. The Presbyterians, sore, it may be, over the previous opposition of the society to Mr. Higgins' settlement, put the question, whether "the church would employ a minister who depends in whole or in part upon an agreement with the trustees, those trustees having liberty to withdraw their support when they please." It

was answered in the affirmative, nineteen to six. Further action was taken to define the mutual rights of church and society in the settlement of a minister. During this particular ferment it was voted "that Ehud Hopkins be no longer considered a leader in our meetings, and that Ephraim Rew be excused from service as Moderator." There was so great danger of future misunderstandings which would have to be settled by Councils, that Mr. Webber, after preaching here for some months, relinquished his desire to be the first pastor of this church.

Those early church members were sturdy characters. Perhaps their vices were but the exaggeration of their virtues. Ehud Hopkins and Ephraim Rew, who had been elected the same day to the diaconate, seemed to be pillars of the church, but remind us of Paul's declaration of some who seemed to be somewhat, that they "in conference added nothing" (Gal. 2: 6). But probably the whole membership shared with more or less intensity their divisive feelings. While, individually, most of them may have been excellent Christians, from the magnetism of predilection they did not keep perfect gospel time. The church seemed to be falling. However, there were men of faith to throw in the olive branch. The Holy Spirit was yet in the church. The iron did swim. The incidents alluded to had the best closing possible to them, when in church meeting, Aug. 10th, 1804, there was put to vote the question: "Do the church consider that they were influenced by a wrong and un-Christian spirit which led them to excusing Ehud Hopkins from serving as Moderator, and also considering him no longer a leader in meetings?" The vote was in the affirmative.

That subject of early dispute has been a cause of anxiety at other times, and especially during the pastorates of Julius Steele and Lewis D. Chapin. But, if, for any reason, looking to a better disposition of vexatious cases of discipline or to the advantage of a more intimate fellowship with churches of like sympathies, the ardor of their judgment for chosen methods, led the church into an unfortunate spirit, the unhappy circumstance found its healing prophet in their respective successors. In both cases, after giving all honor to these, their success was owing to a mightier power than man's. God has been in the church, and by his own pervading, overcoming spirit has kept it undivided and preserved in it a growing force of unity through the years.

The evidence of the Divine Power overcoming the inertia and gravity of the human composition of the church, and making it, as it were, to swim on the currents of human society, may be marked in the history of this church in yet other and more pleasing ways.

There has been a great growth toward a broad and true Christian sympathy and activity. If such similar politics which defended almost identical doctrines occasioned in the early days so great rivalries and strifes, what attitude would we expect these men of ardent predilections to develop toward more diverse politics and creeds? Universalists were counted as outside of even Christian sympathy, as well as of Orthodoxy. In 1836, one of that persuasion was publicly excommunicated as the ban said, "from the church of Christ on earth." The throne of grace, however, was addressed on her behalf.

When in 1827 a sister asked dismissal to the Methodist Episcopal church, the question was put seriatim to

the members in church meeting, and the reply was that "it is considered improper and irregular to recommend members to the Methodist church." And again in 1836, in a similiar case it was replied, "we cannot consistently with our usages or our sense of duty, comply with her request." But the church came gradually before 1860 into a better spirit, and our relations to Methodist and Baptist churches, and other Christians, have become more as becometh professors together with them of the gospel of Christ. These are also examples of the magnetism of predilection. Other good men have felt it. John Wesley himself felt it. He one night dreamed that he came near the gate of hell and asked the keeper if there were any Roman Catholics there. Yes, a great many, was the answer. This did not surprise him much, but he was curious to ask about others. To inquiries about members of the Church of England, and Presbyterians, and Independents, and Baptists, with increasing surprise he received the same reply: "Yes, a great many," and most of all was he astonished when the same assertion was made about Wesleyans. Then he hastened to the gate of heaven and put the same list of inquiries in the same order, and the answer was, "No; none at all." His first satisfaction changed to complete consternation in the case of Wesleyans. The angel of the gate, observing his perturbation, added: "We have no such names here. None enter here but Christians."

I have been told that it was by the particular counsel of Dr. Kendall that the movement was made which resulted in the organization of the Roman Catholic parish of St. Bridget, and that Father Hughes of that parish was

among the first to bring Christian sympathy and condolence to the widow of Pastor J. P. Skeele. The earnest young rector who has recently come to that parish, has cordially accepted the committee's invitation to the banquet tomorrow. In our church there seems to have been a constant growth in sympathy toward all who choose to bear the name of Christian, and an increasing respect for faith of the heart as of more worth than faith of the head; for orthodoxy of conduct rather than of wordy disputation; and yet in all affairs a seeking for the teachings of the Holy Spirit, which is the revelation of the mind of Christ.

Sympathy as between old and young Christians has been evidenced in this church more than in some, and through all its history. Many of its earlier members came to Christ after wasting many years, and their regret made them solicitous for an early decision of religious questions by their children and other youth. They were sympathetic and watchful to encourage rather than repress youthful exhibitions of piety.* So the church has often had, as it has now, great encouragement in its young members, and at no time has lacked youthful enthusiasm to accomplish the wise projects of the old.

Another marked proof of the breadth of this church's sympathy is in the sum of its benevolences. The record is almost complete from 1841, only. The largest sum of collections from all sources that passed the hands of the church treasurer in any one year was \$1,910.03 in 1849. The total sum of recorded benevolent collections of the church (and of its subordinate societies for a part of the

* It is a remarkable fact that one of the charter members one hundred years ago was a child of only eight years.

time), from 1841 to 1895, inclusive, was \$33,500. This was divided in a general way, about as follows :

For Freedmen in America,	\$ 2,300.00
Schools and Education,	2,400.00
All other forms of work in America,	11,500.00
Bible and Tract Societies,	4,200.00
All forms of work in Foreign Lands	11,200.00

Besides all this, there have been large legacies from the estates of members of our church, and frequent gifts sent directly to treasurers of benevolent societies, a small portion only of the latter being noticed in our private records, far exceed the above total. It is very probable that if the record were to be made complete as research would make possible, the grand total would exceed fifty thousand dollars. Such beneficence shows how truly the spirit of the Lord has abounded in this church.

The principal agents in all this work of God have been, first, the line of pious pastors whose work often, especially in the first two-thirds of the century, was marked by very extensive revivals, and, in some periods, by constant additions to the church. Forty-four were added from the revival in 1799. In 1804 the membership was about seventy. In 1815 the membership was: "males, 31; females, 48; total, 79." The pastorate of Julius Steele (1816-29) was fruitful in the addition of many souls, the first six years being an almost continual revival. The remainder of his ministry was marked by much of the kind of strife we have before illustrated, the church, as Deacon Cone has recorded it, having changed its

polity four times in less than four years.* But Mr. Steele left a church of over 240 members.

With the beginning of R. W. Hill's ministry, the matter of church discipline was in a distressing condition, which was corrected somewhat by the formation of a church committee which held open meetings, conducted discipline by gospel rules, and referred its decisions to the church for approval or reversal. After a time, the duty of examining applicants and recommending them to church membership, and the granting of dismissals in due form, was also placed with this committee. It is evident from the duties required, that only persons in whose character for probity and good judgment the confidence of the church rested, would be chosen. S. Eggleston, Dr. Hickox, Ira Pixley, Abner Adams, A. Beebe were the first persons chosen to this responsible position. Thirty-five individuals have served on it since 1829. I will name a few who served long periods: Silas Eggleston, till his death, 22 years; Andrew Cone, 29 years; Calvin Pomeroy, 27 years; Josiah Porter, 16

* Jan. 17, 1826, this church having asked to be released from Presbytery, and Silas Eggleston having appeared for the church, and Deacons Smith and Buell for the minority, Ontario Presbytery refused to grant the request, at the same time recommending the church to divide into two churches. In the minutes it is said: "It appears that the church is on the brink of ruin; that to dissolve their relation would divide the church, and to refuse to do it would probably be followed by the same consequence. It is seriously feared * * * that no acts of the Presbytery at present would have any tendency to restore peace, love, and harmony, until the spirit of piety is revived." March 22d, the church voted 18 to 1 to withdraw from Presbytery and "resume our former mode of congregational government." The minority then proposed that March 31 be observed as a day of fasting, humiliation and prayer, and it was voted. After the fast-day service, Deacon Smith resigned his office and some months later Deacon Buell resigned his offices and in 1828 the pastor was asked to unite with the church in a request to *Presbytery* to dissolve the pastoral relation. *Presbytery* so acted. Mr. Hill was installed by a *council of churches* Sept. 10, 1829.

years ; George Rice, 18 years ; Thayer Gauss, 27 years ; Frederic Munson, to this date, 23 years.

Mr. Hill preached calvinistic doctrine with great faithfulness, arousing great opposition at first, which soon broke into a grand revival, from which 110 members were received within the years 1831 and '32. Of these were Mary Ann Dudley, now deceased, and Mrs. Juliet Smith, who still abides. I think there is none other of that number in the present membership. During the 19 years of that pastorate 325 (two-thirds of them by profession) were added to the church. Dr. Kendall's pastorate of nine years was not marked by extensive revivals though he received 110 by profession and 94 by letter, but there were many deaths in the period and the net gain in membership was but 36. During this period over 30 students from other communities who were in attendance at the Academy were hopefully converted. During the ten years' pastorate of Luther Conklin there were no revivals, but 163 additions. In the four years of Mr. Chapin's work, 1870 seems to have been most fruitful of additions. In the nine years of J. P. Skeele's pastorate, which began in 1873 under most inauspicious conditions, the years 1875-'76 bear best testimony to his successful labor in bringing forth the sinking iron. In the two years of A. F. Skeele's labors, 1882 has a list of 26 additions. Mr. Durfee's pastorate was cut short at three years by death, a few each year coming by profession of faith. During the four years of Mr. Johnson's work here, the years '90 and '91 were marked by numerous additions, the result, in part, of union evangelistic services with the Methodist church and Evangelist Underwood. In the whole period 1,290 persons have

been enrolled in our membership* We have mentioned a few by name in this discourse, a number more, including the deacons, will be named in the historical papers. After all has been said that there is time to say in the meetings of the two days the conclusion will be like that of the heroes of faith in Hebrews. And what shall we more say, for the time will fail us if we tell of this and that one of exemplary character and faithful service; treasurers and clerks of the church and the great crowd of members who wrought righteousness, obtained promises, and out of weakness were made strong. It was in them the Spirit worked, overcoming natural tendencies and by their spiritual recovery the church has been kept up and applied with much constancy to its holy work. God has worked through many, who were full of faith and wisdom, to cast in the living branches after the mirroring church in its times of trial and temptation, but it is God's own spirit in the church membership itself that has preserved it and made and makes the iron to swim.

Each individual church, like the whole kingdom of Christ, may well be deemed a wonder, and be spoken of with astonishment, from the littleness of its historic origin, the quiet methods of its growth, "without observation," its survival from all perils through human inconsistencies, quarrels, and factions, and the success of God's purposes in it.

* The following members have entered the ministry: Samuel M. Beebe, Lansing Porter, Newton Adams, missionary to South Africa, Horatio N. Norton, Oliver W. Norton, John Kendall, Valentine Lewis, Edward P. Adams, Myron Adams, D. D., Henry Shepard, Cassius Dibble, William Sprague, missionary to China, Enos Pomeroy Baker, president of Del Norte College, Colorado, Seneca M. Keeler, John C. Long, Jasper P. Harvey.

In this church a faithful and pious ministry has awakened in many a living faith, and generally among these believers there has been much love, and when love has ruled faith has manifested its best fruits in a spiritual prosperity shown by the church in unity, witness bearing, and generous beneficence. May God bless us that our future years be no less to his praise.

M. LUTHER STIMSON.

THE DECEASED PASTORS.

As we review the lives of our deceased pastors we shall see them as men of widely different characters, but each in some way particularly adapted to the field and the period in which he labored.

In 1807, Rev. Oliver Ayer was invited to become pastor of this church. In his letter of acceptance he said: "I ask your prayers that I may be a faithful minister of Christ." This is a brief record. Eternity only can reveal the results of his work here. He was dismissed in April, 1811.*

The second pastor of this church was Rev. Darius O. Griswold. He received his collegiate training at Williams College, graduating in 1808, and spent a little more than one year at Andover Theological Seminary. He was ordained and installed pastor of this church July 1st, 1812, and was dismissed in November, 1814.†

* In 1811 the question of dissolving the pastoral relation was discussed, and when brought to a vote, *one* man was found to be in favor of it, and thirty-two against it. But in March of the same year, the church petitioned the Trustees to call another meeting of the Society to decide upon the same question, and the dissolution was opposed by a majority of *seven*, and yet in the following month he was dismissed by an ecclesiastical council.—*Dr. Kendall's Discourse.*

† The connection was not a happy one, for, in November, 1814, he was dismissed. These were dark days for the church. The members were neither satisfied with their pastor, nor at peace among themselves. From 1810 to 1815, but thirty members united with the church, and these mostly by letters of recommendation from other churches. During the latter part of this period the country was involved in war. The general excitement on that subject—the evil passions awakened—the changes in the employments of men, and the new facilities for amassing

In the winter of 1815, Rev. Julius Steele commenced his labors with this people. He was graduated from Yale College in 1811, and from Andover Theological Seminary in 1814. Mr. Steele was ordained and installed here March 13th, 1816. He was successful in presenting the truth in plain and searching manner, and during his pastorate a plan was discussed and adopted for the instruction of the children of the church in religious truths. It was deemed to be the duty of the parents to spend one hour each Sabbath in praying with and teaching their households. The church records show Mr. Steele to have been a strict disciplinarian, and a man of a strong will. He was dismissed, after a pastorate of thirteen years, on January 21st, 1829.

Rev. Robert W. Hill began to preach here in the spring of 1829, and was installed on the 10th of September following. In a sermon preached after the death of Mr. Hill by Rev. Henry Kendall it is said :

wealth, are little in accordance with the work of the Spirit. Nor were these the worst evils encountered by this people. The able-bodied men, with very few exceptions, were called to arms in defense of their country, and were led away to the scene of danger. During their absence a rumor arose that the enemy were about to invade this part of the country from the mouth of the Genesee River. All day was the roar of cannon distinctly heard, and the old men, some of whom had served their country in its struggle for independence, assembled and formed a volunteer company for home defence. But, at length, the war ceased, and the soldiers came home—many came home to die ! For with them came what was called "The Great Epidemic," a scourge which fell heavily upon the population of this town. To a great extent it baffled medical skill and cut down its victims in a few hours, and among them were some highly useful members of the church. But the days of strife and sorrow gave place to calm reflection and a spirit of prayer. The flames of devotion began to glow more brightly, and the means of grace to receive unusual attention. The commencement of another season of spiritual refreshing in the church was apparent. About the same time, i. e., the winter of 1814-15, Rev. Julius Steele commenced his labors with this people.—*Dr. Kendall's Discourse.*

“He was wise in his administration as a pastor, guiding the affairs of the church with great wisdom. Master of his own pulpit, choosing such assistance as he thought wise for the prosperity of the church; a faithful preacher, aiming to build up the church in the faith and order of the Gospel—to say that such a man must have had a character of rare excellence and symmetry would be but a fair inference. Few men can expect to enter upon a pastoral charge and find so little to lament in the labors of his predecessor as I have.” A beautiful tribute!

Seasons of revival were frequent during Mr. Hill's pastorate. Having spent nineteen years in the prime of his manhood with this church, he resigned his charge in 1848. The dissolution of the relation occurred January 23d, 1849.

Rev. Henry Kendall was born in Volney, N. Y., August 24th, 1815—the eighth child in a family of twelve. Notwithstanding the privations of what was then frontier life, the mother's example of Christian courage left its seal upon her sons. His parents' earnest desire was that their sons and daughters should become, early in life, sincere followers of the Master. In those days there were great revivals in central New York, and it was in harvest time that Mr. Kendall and his brother left their work in the field to attend such meetings, where he consecrated his life to the Savior. He was then only sixteen, but soon the question of entering the ministry presented itself. After much consultation and prayer he gave his life to this service. At nineteen he became a teacher, and, by his own efforts, opened the way to a higher course of education. He entered Hamilton College in 1837, and was graduated in 1840. Mention

has been made by the president of the college of his religious activity in college life, and the appeals he made to those who were not interested in Christian work. These were afterward recalled as prophetic of his success on platform and pulpit.

In 1844 Mr. Kendall graduated from Auburn Theological Seminary, and soon entered upon his first charge at Verona, N. Y., where he continued four years. He was then called to our own church, and was installed January 23d, 1849. For nine years he ministered here with great success. His true manliness and Christian conscientiousness made him a faithful pastor and a leader of the young, especially of the young men, who were influenced by his example of a strong and earnest Christian life. His appeals to them were never forgotten. One who formerly resided here, and was an attendant on Dr. Kendall's preaching, lately said: "I can never forget his appeals to the young men to consecrate their lives to the Savior. The tones of his voice and his gestures impressed me at the time as nothing else ever had, and those impressions remain with me to this day." By those appeals this man was brought to Christ, as were many others, for instances of the kind might be multiplied. Mr. Kendall's reputation as a faithful pastor and wise manager of affairs led to his receiving a call, in 1857, to a more responsible position in the city of Pittsburg, where he labored three years in the very prime of his manhood. Then his field of usefulness was again broadened by the call to become secretary of the Presbyterian Board of Foreign Missions. In that relation his life was one of intense activity, and wholly devoted to and absorbed in that great interest for which he did the best work of his career.

Years ago he had builded for himself and wife a beautiful home with us where they might dwell when into his life should come "sunset and evening star." He came as a permanent resident not until his long years of service were drawing to a close, when the "sunset" had passed and the "evening star," like a clear beacon, was already shining. Then the city home was exchanged for the pleasant village one; work ceased; the wearied body yielded more and more to its growing infirmities, until at last the freed spirit passed into the presence of his redeemer. On a beautiful September afternoon, four years ago, he was laid to rest in the sacred spot in our cemetery, where all his children were sleeping.

Rev. Luther Conklin was installed pastor of this church March 25th, 1858. He was a positive, practical man of sound judgment, who loved his work, and sought by the diligent use of all means of grace, for bringing men to a saving knowledge of the Gospel—the advancement of Christ's kingdom. No powerful revivals marked his pastorate, but a more gradual work of grace continued from year to year. It was during his ministry that our chapel was built, in 1862. He was deeply interested in the work, and forwarded it in every possible way to its completion.

Mr. Conklin was gifted also with a deep spiritual insight into political as well as ecclesiastical questions of his time. When the civil war burst upon our country, his loyalty in that hour of danger gained for him the title of "Our War Pastor." In those dark days he endeared himself to many by his sympathy and kindness in the deep sorrow which befell them. Still, the interests of the church were not forgotten, and it was

shown then, as of old, that the work of God could progress even in troublous times. A man of so great force of character would leave his impression on any community. After a pastorate of ten years, he removed to Irondequoit, where failing health prevented further active labors in his calling. For nearly thirty years he had been engaged in the ministry of the Presbyterian church. For twenty years longer, whenever his health would permit, he was an attendant at the Central church in Rochester. He died at his residence in Irondequoit at the age of seventy-one.

We found in our next pastor, Rev. L. D. Chapin, a man of strong faith and of great power in presenting the truth. His style was argumentative rather than persuasive. He held comprehensive and broad views on all the questions of the day. He was installed here October 25th, 1868. In December of the same year he called a meeting for the organization of a Young Men's Christian Association. Officers were elected and thirty-four names were enrolled. We have no record of the few years of its history, but a number of young men came into the church at about that time, who were probably connected with it, of whom one is now a minister of the Gospel. Mr. Chapin was a progressive man, having not only the interests of this church at heart, but those of the community as well. Socially, he was genial and sympathetic. He was generous to a fault. It was during his pastorate that our church was remodelled, the galleries being removed and the audience room reseated, as now. Many remember with what enthusiasm he aided the work in every possible way, including a thank offering for a safe return from abroad and the reunion of his family. He was dismissed in 1873.

When Rev. J. P. Skeele was invited to become our pastor, over three months intervened before his letter of acceptance was received. In it he wrote: "Besides the pecuniary support you pledge me, you offer me what is of far greater value to me: your sympathy, your prayers and cordial co-operation in all the trials and cares incident to the life of every pastor. May God help you to keep your pledge, and your pastor to be worthy of it." So he came to us, and for nearly eight years ministered in this church, beloved by all. He was earnest and consistent as a minister; an easy and fluent speaker, always rising to the demands of the occasion. He was deeply interested in the young people of the society, and his influence over them was manifested in the number who united with the church during his pastorate. On May 7th, 1876, thirteen were received. He was peculiarly gifted in prayer, and those who listened, felt that he was speaking with Jesus, face to face. On Easter Sunday, 1881, he preached his last sermon, and upon a subject dear to every Christian heart, from the words, "Christ is Risen, is Risen *Indeed*." The subject found a response in his own soul, and he made the glorious truth of the Resurrection so clear that none could doubt that, as Christ arose from the dead and ascended into Heaven, so we also shall rise with our glorified bodies to an inheritance incorruptible, undefiled, and that fadeth not away. Never will we forget his earnest supplication for the choir that evening, that they who had so beautifully rendered the Resurrection hymns might all be prepared to sing the song of the redeemed in Heaven. Before the dawning of the next Sabbath he had left us. His work was done, and well done. He was ready for the coming of his Lord. His resting place is with us, and

he was borne thither by loving hands on a bright spring day. The choir he so loved, sang the beautiful anthem, "Abide With Me, Fast Falls the Eventide." His years were made beautiful by words and deeds of kindness and charity. "Blessed are the peacemakers."

Charles Stoddard Durfee was born July 22d, 1844, at South Dedham, Mass. When he was eleven years old his father accepted the position of financial agent of Williams College. The son grew up under the shadow of the college, and was graduated from it in 1864, at the age of twenty. He taught school in surrounding towns with marked success, but his heart was set upon the ministry, for which he made preparation at Hartford Theological Seminary, where he completed his course in 1869. He was invited to this church from Liverpool, N. Y., and his ministry in it began April 20th, 1884, the service of installation occurring in the following October. His was a well-balanced mind and a symmetrical character. He was clear in the expression of his thoughts, helping his hearers to understand just how he would have them think and feel. He never left his auditor in doubt as to the exact meaning of his words. He was an earnest and devoted minister, and a beautiful trait was his kindness and gentleness to the aged and infirm. He was deeply interested in missions, planning continuously and giving freely for their support, and he was devoted to the cause of temperance, and always took an intelligent interest in public affairs, but above all was the one ruling purpose to preach Christ to those for whom he died, and to this he gave his strength down to the last day of his life. The church, with all its needs, filled a large place in his waking thoughts, even during his last illness. The

last night of his life he prayed for this people. The silver cord was loosed ; a waiting messenger giving peace to one, brought sorrow to many. "They that turn many to righteousness shall shine as the stars, forever and ever."

HELEN M. BEEBE.

THE DEACONS OF THE CHURCH.

From the six persons who joined this church two weeks after its original organization, George Coddington was chosen to be its first deacon. The record reads: "At a church meeting at Ehud Hopkins', October 14th, 1797, voted, That the sacrament of the Lord's Supper be administered every twelfth Sabbath; voted, That George Coddington be deacon of the church." In the autumn of 1799, he was dismissed, to be a member of the new church in Bristol, where his memory is kept ever green by the bequest he made to its support.

From the original founders of the church, on November 15th, 1796, seventeen in number, three deacons were afterwards elected—Amos Brunson, Ehud Hopkins and Ephraim Rew. The last two were elected to succeed Deacon Coddington. The records are: "Dec. 23d, 1799, Church meeting at Ehud Hopkins'. Voted, Ehud Hopkins be the first deacon in the church, and Ephraim Rew the second." On the next page is a note: "Agreed to ascertain and record Mr. Hopkins' refusal to serve as deacon." It is evident that he did not serve. June 23d, 1803, it was voted "to proceed to the choice of a deacon," and Amos Brunson was chosen.

Amos Brunson came here from Great Barrington, Mass., in 1792, returning in the autumn for his family and household goods. Their journey hither was accomplished with horses and sleighs. From what we can learn of him, we conclude that he was a man of prudence, of excellent judgment, and devoted to the interests of the church. One of the honored fathers of the

church has furnished me this reminiscence, which shows how prayer, praise and work went hand in hand in those days: He, a mere lad, was one day at dinner at Deacon Brunson's in haying time. A blessing was asked upon the food, and at the close of the meal, the deacon, almost in the same breath, returned thanks and spoke to his son: "Take your rake, Flay, and get at that hay!" That very combination of earnestness, piety, and industry lies at the foundation of our prosperity as a church and as a community. If the ways of our fathers had been embodied in a motto, it would have read: Neglect no crop or stock to attend church, but do thy work and thy chores and attend church and prayer-meeting. Be early to bed on Saturday night, that the body may be rested and the mind clear for the blessed Sabbath privileges.

In 1808, Timothy Buell, 1st, and John Doud were elected deacons. As to Deacon Buell's service, we have his own words on record in 1826. At a regular church meeting at the house of Anson Munson, the following communication was read:

"To the Church of Christ in this Place:

"My Dear Brethren—It is now more than twenty years since I was appointed Moderator in this church; and while we were destitute of a minister, the burden of leading in our meetings devolved on me. It is now seventeen years that I have served in the character of Deacon, and I am not conscious but I have served according to the best of my abilities, and I think I can say that my conduct has been governed by a desire to promote the best interests of the church; and now I find myself so far advanced in life, I think it is my duty to ask for a dismissal: to be released from my charge. Asking

your prayers that the few remaining moments of my life may be filled with usefulness and duty, and that I may be so happy as to meet all this church in that world where sin, sorrows and trials never enter. And now I have one more request to make: that you appoint a committee to examine my accounts with the church, as treasurer, and direct how the money in the treasury shall be disposed of.

TIMOTHY BUELL.

E. Bloomfield, Nov. 23d, 1826.”

The last record of his service, as written by our lamented Dr. Kendall, is: “In January, 1850, at the advanced age of ninety-two, Deacon Buell entered into rest; and though his mental power had been greatly impaired by frequent attacks of paralysis, he enjoyed to the very last the clear light of an undying interest in the spiritual good of his posterity, the prosperity of the cause of missions and the welfare of this church.”

In the autumn of 1813, a man with a team of horses drawing a wagon loaded with Connecticut clocks, stopped one Saturday afternoon before the house of Deacon Timothy Buell and asked where he could find a place for himself and team over the Sabbath. Deacon Buell kindly entertained him. This was Jonathan Smith, from the town of Bethlehem, Conn. Few wagons ever came empty from the old home states, but brought stores needed by the settlers. Smith had started with his load of clocks for Ohio. On Sunday he attended church with Deacon Buell and family. He was gladly welcomed, and after conversation, which revealed his purpose and destination, was invited to remain over Monday and look at the lands for sale here. He did so. Pleased with the little community, he purchased a considerable tract of land in

the western part of the town, sold his clocks, and returned to Connecticut. The following spring he brought his family and household goods in wagons, driving some of the best of his cattle before them, and taking three weeks' time for the journey.

March 29th, 1816, Jonathan Smith was chosen deacon in place of Deacon Doud, resigned. In June, 1822, the church joined the Presbytery, and Wednesday, July 3d, proceeded to elect elders and deacons, with this result: *Ruling Elders*: Deacons Timothy Buell and Jonathan Smith and Brethren Silas Eggleston, Wm. Hall and Herman Beebe. *Deacons*: Jonathan Lee and Ashman Beebe. Within a year and a half there was much dissatisfaction with this connection with Presbytery, and a movement was made to give it up, but a suggestion from Ontario Presbytery that the church try the "accommodating plan," was acquiesced in. But in March, 1826, by a majority of seven (18 to 11), it was voted unsatisfactory, and the church cut itself loose from Presbytery. Deacon Smith voted in the opposition, and after the decision was declared, offered a resolution, "That we observe March 31st as a day of fasting, humiliation, and prayer."

At the close of the service on that fast day the following resolution was passed: "That, inasmuch as Deacon Jonathan Smith declines serving the church any longer, in the capacity of Deacon, we meet at the village school house, on Friday, April 14, at 2 P. M., for the purpose of electing a deacon to fill the vacancy." Then "Silas Eggleston was chosen to fill the vacancy of Brother Smith, resigned," but "November 23d, 1826, Brother Eggleston being called upon to inform the church whether he accepted the office of deacon,

answered that he was willing to assist other deacons, but unwilling *to be ordained* to that office."

From the records it appears that Jonathan Smith was again elected deacon in 1832, and served until his death. He was known among his neighbors as a strict Sabbatharian ; so strict, that they used to tell this story at his expense : "Being a little late one Saturday evening at his tonsorial operation, the sun went down when he had but one side of his face shaved, and he thus appeared at church on the following day rather than trespass upon holy time." I am happy that I am able to name him ever a friend to the widow, the fatherless, and of the unfortunate ; a zealous supporter of the church and of schools. Myron Adams, as clerk of the church, recording his death, at the age of 82 years, in 1858, paid him this tribute : "As a man, a Christian, a theologian, he was pre-eminent. Few men have read more divinity, and to better purpose than he. He was a member of this church forty-five years."

In 1832, Andrew Cone was elected deacon. His son writes of him : "Father was a very regular attendant at church, and at all week-day meetings. Years ago when we lived in the northeast part of the town, four and one-half miles from church, all hands of us were up bright and early Sunday morning so as to get a good start for church. Nine o'clock was our time to start, for we had to ride in a lumber wagon, and our progress was rather slow. There were two services a day, and Sunday school between. Our usual time of getting home was four o'clock P. M. Nothing but sickness would keep father at home, and, if the roads were too bad, he would walk, many times taking one or more of us boys with him. He thought very much of the prosperity of

the church, and used often to call upon his pastor to talk of its interests. He was a strong, but not bigoted, Presbyterian. Nothing could induce him to do a wrong act; he would rather suffer a wrong than do a questionable act. He was very strict in regard to our church going, never allowing any of us boys to attend churches of other denominations, not that he thought we would hear anything we ought not to, but he thought it better for us to be found in our church, and that regularly. One of my brothers used to say: 'That all father cared for was 'bread and milk and go to meeting,' a sure evidence of piety and frugality and noble foundation stones for building up a character or a community.'

Deacon Cone died September 26th, 1876. Rev. J. P. Skeele wrote this minute on the church records: "He had served the church faithfully as a member of the committee for thirty years, and as deacon for forty-four years, from the age of thirty-one to seventy-five. He was widely known and highly respected."

Calvin Pomeroy was elected deacon in 1840. He was born in Buckland, Mass., October 26th, 1798, and came to East Bloomfield in October, 1833. He died October 18, 1865, at Du Quoin, Ill., while visiting with his youngest daughter, Lucy Pomeroy Skinner. There, too, he was buried by the side of his wife, Fanny Brooks, who died at the same place, when on a visit, in June, 1863. I am happy to be able to give you this loving tribute from his daughter: "As a man he was genial and social, strong in his attachment to friends, unswerving in the right, always loyal to his church and pastor, one who loved the study of the Bible, and to teach in Sunday school or Bible class. He conducted a summer Sunday school several years in his school district (known as Mud Hollow

District) at five o'clock, after the long Sunday service of two sermons, with Sunday school and a prayer meeting between. He always required his family to be punctual at all church services, was seldom too busy in seed time or harvest to attend the weekly prayer meeting. Though living nearly two miles from church, he was not intimidated from duty by wind or storm. He governed his family by love, seldom by commands." A resolution passed by the church after the death of Deacon Pomeroy contains these words: "As a man, a Christian and an officer of this church, his example was worthy of imitation. His warm heart, his genial, kindly ways, his love for the word of God, and the heartiness with which he embraced its most discriminating doctrines; his skill as a Bible teacher, his sound judgment, his ability in counsel, and his broad views on all questions pertaining to the kingdom of God, rendered him a man of great value in the church and community."

There were several other devoted members of this church, prominent in all good work, who bore the title of "Deacon," though never elected to the office in our church.

The present deacons of this church are:

Charles Buell, elected in 1864.

Frederic Munson, elected in 1870.

Elisha Lansing Beebe, elected in 1877.

Homer R. Steele, elected in 1891.

Frank Munson, elected, also, in 1891.

These, who with our pastor are bearing the greater part of the burden of our church work, should receive our hearty co-operation. Many of us, as individuals, can bear willing witness to their sustaining words and helpful hands.

AMELIA L. SMITH.

WOMAN'S WORK IN THE CHURCH.

In the early days when Charity Brooks rode to this church on horseback entire families gathered in the fireless building and sat on slab seats, though Grandmother Gunn had the luxury of a chair and footstove. Mothers held their babies close under the long camlet cloaks; men settled into the high collars of greatcoats, while little children knocked their feet together for cold comfort. In those days the work of the women was manifold, though there was no organized benevolence. How could there be? Under stress and difficulty homes were to be built up, families reared, materials gathered, out of which the church itself should maintain spiritual and material growth. Women were busy with cards, spindles and loom, with knitting and sewing needles, making warm clothing for their households; piecing the quilts, weaving the blankets for bedding, dipping candles to light winter evenings and lengthen out long days of necessary toil; cooking strong, nourishing foods to fill the dinner pails of hungry wood-choppers and school children. They made the starch and the soap, dried the fruits, cared for the sick, rocked the cradles. They brewed the barrels of beer for logging bees, for barn and house-raisings, for weddings, funerals and ordinations. Through the solid warp and woof of these women's lives there ran the beautiful fancies of their daydreams, which they embroidered into delicate patterns on fine old muslins and laces for cap and collar. Ah! where shall we find the record and who shall write

the story of woman's work in those early formative days? Precious, above price, it should be held in loving remembrance by their descendants, by church and community, so largely shaped by the tireless hands long since turned to dust.

About the time when life began to move in smooth and even grooves for the men, when cultivated fields and well filled homes made them comfortable, the thought that woman might enlarge her sphere of usefulness dawned upon their minds, and we find this upon the records: "At a church meeting, Deacon Timothy Buell produced his accounts from Jan. 1st, 1809, to 1816, from which it appeared the church was indebted to Deacon Buell to sum of \$7.40. Voted—That a tax of 25 cts. be levied on each male member, and that the females be *permitted* to give what they shall please." From that day of joyful privilege who shall tell what fires of ambition, to dare and do, smouldered in the hearts of the women?

But not yet could these fires flame out into activity far beyond the bounds of home and neighborhood, but as early as 1814 we find mention of a "Female Cent Society," contributing to the Genesee Missionary Society, a local organization to enable the stronger churches to help the weaker. It was not until 1845 that a small company met at the home of Mrs. Josiah Porter and organized a Home Missionary Society. Of this society, Mrs. Anson Munson was president; Mrs. Myron Adams, vice president, and Mrs. Josiah Porter, secretary.

During the first decade of this society, we catch a glimpse of the growing prosperity and self-sacrifices of the people, through the \$400 collected and dispersed. The deprivations of missionaries on the frontier touched

the sympathies and opened wide the hands of workers in this new field. Boxes were sent to the then far west; small ones indeed at first, but welcomed in those distant lonely homes, as cups of water to the thirsty. They went to Michigan, Wisconsin, Minnesota. A barrel was even started on its long journey to South Africa to Rev. Newton Adams, of this town. The Ladies' Seminary, at Auburn, was remembered; poor ministers; poor families. A teachers' room in our academy was furnished; a wardrobe and room in college for John F. Kendall. We linger over these first outreachings to the poor and needy of God's people because they are the beginnings, the little rills that later on gathered into broad, deep streams.

In 1855 a Mite Society sprang up to raise money for purchasing church carpets. After the ladies had subscribed \$82 toward this, they commenced a series of sociables. Excitement ran high at this time. At the home of Mr. Harris two hundred thirty-one people attended; \$25 was received; at Mr. Kendall's, two hundred fifty people and \$30; at John W. Taylor's, two hundred two, and \$18; at Timothy Buell's, one hundred twenty, and \$15. By the end of a year the required sum of \$140 was raised, and the carpets purchased. The first pew cushions were also made, and Miss Tindsley, from Geneseo, came to superintend the making.

In 1856 a Ladies' Sewing Circle was organized as a reinforcement to the Home Missionary Society, and continued twenty-three years. This sewing circle had a constitution, and its fifth article read, "We wish each person, before she leaves, would fold and put up her work in order." The work of these combined societies was remarkable. The fire in the women's hearts burned higher; its light and comfort spread in all directions.

The circles met from house to house, on summer afternoons, and in the evenings of winter, and soon became the center of social life. Gentlemen were invited to attend. It is noted that Dr. Wilson was present at one time, with his sewing machine (probably the first one in town.) What gatherings those were; what fun joined with the clinking shears and flying needles; then came the generous suppers and exciting collections. This society resorted to various devices for earning money to swell its funds. It took in work for its neighbors; it knit socks and mittens and stitched fine shirts. We find that Mrs. Henry Hamlin "paid the society 50 cents for making John's pants." Generous contributions of money flowed into the treasury. Bedding was contributed, woolen sheets, patchwork quilts, kersey blankets, clothing of all sorts, from great-coats and quilted petticoats to green barege veils and night-caps. A tidal wave of missionary boxes now flowed out from this center of supplies to all parts of the West, and during the later years of this sewing circle, to New Mexico; to the grasshopper sufferers of Kansas, and to famine-stricken Persia. The value of these boxes was \$1,557, while the money contributions were \$1,551.

The tide of work was changed when the fateful year of 1861 dawned upon the world, and whispers of coming trouble went echoing over the land, followed by rumors of strife among the sisterhood of states, of disunion, of war between North and South. Danger signals flashed out; heart beats kept time to drum beats; sounds of gathering armies were heard, and a call for volunteers reached all the towns and villages. Then the faces of the women paled; their hearts stood still, and their hands grew nerveless as they counted over the sons and brothers.

When, with booming of cannon and clash of arms, war had begun, and suffering and death walked together over the battlefields, through the marshes, on windy hilltops and in sweltering hollows, when Andersonville and Libby loomed before the tear-dimmed vision, the women put aside their sorrows, gathered up their courage and began their march on this new, sad path of loving toil, for sick and wounded. As days lengthened into weeks, months and years, they rose to meet all emergencies. While the whole town engaged in this service, the women of the church led the way. They became an auxiliary of the Ladies' Christian Commission at Buffalo, which sent whole bales of cloth and rolls of flannel to be made up and returned. Mrs. Harriet Porter and Mrs. Ann Wright cut out all this work. Ladies met from house to house once more, to sew and carry home unfinished garments. In numberless families ordinary occupations were hastened through that bandages might be rolled, lint scraped, and hospital supplies of all kinds prepared. These were also sent to Buffalo.

When the dead were all buried, when the smoke of battle had cleared away and peace spread her brooding wings over the land once more, the people deciding to erect a monument, which should hold in remembrance the names of those who went out from their midst never to return, we find our women of the church aiding this effort of the people, by giving a new England dinner, July 7th, 1867, which was spread in the basement of this church. Tables were heaped with old time cookery; chicken pies were there, whose crusts were creamy and flaky; pans of pork and beans, crisp and brown on the top; loaves of Indian bread; dishes of Indian pudding, which long baking in brick ovens had enriched and made

food fit for kings. From these same ovens had issued pies and cakes fragrant with sweets and spices, whose receipts had been handed down from New England housewives. This famous dinner netted six hundred and twenty-two dollars.

In 1869 the first Christmas tree of this town was erected in this church. It bore abundant and beautiful fruit, and great numbers of people came to enjoy the novel sight.

In 1870 it was decided that a pipe organ was necessary for the church, and once more the women came to the rescue. During one twelve-month a festival and seventeen church sociables were held for this purpose, followed by the bazar, that tropical outgrowth of the artistic leadership of Mrs. F. D. Chapin, and a band of loyal helpers. Many of us remember the chapel room, with its arched booths at the sides, its central pavilion and fountain. The skill of the workman and treasures of the woods combined to shape a fitting place for the hundreds of beautiful things gathered to tempt the needs, fancies and purses of the people. Two hundred and ninety dollars' worth of fancy goods from Rochester merchants, were sold on commission, besides numberless articles made at home. One of the distinctive features of this affair was Mrs. Frederick Peck's impersonation of an old Irish butter woman. Delicious dinners and suppers were served. The attractive place was thronged with people three days and evenings. The sum of seven hundred and ninety-seven dollars was the result of this splendid effort. In five years the ladies had raised fifteen hundred dollars, the entire cost of the organ, and eight hundred and thirty-seven dollars for new church furniture, carpets, lamps, and a variety of expenses.

In 1878 woman's work received a new impulse, and through the influence of Mrs. Skeele, a foreign missionary society was organized, by which the women could reach out hands of kindness and help to countries beyond the seas. This society has faithfully carried on its special line of work for twenty years. Its monthly papers and discussion of questions connected with foreign mission work, and its annual tea meetings have been of great interest. Two boxes have been sent out, and thirteen hundred dollars collected. Mrs. Porter has been secretary and treasurer of this society from its organization, and of the Home Missionary Society for forty years. All moneys from all the ladies' societies have passed through her faithful hands, and we cannot refrain from adding, that until quite recent years the great burden of woman's work in this church has rested upon her shoulders.

Turning back to 1866, we find the ladies, in the midst of plans for the living, were not unmindful of those who had already "rested from their labors," and they assumed the improvement and care of the village cemetery. This work they carried on for twenty years, and, during that time, nine hundred and seventy dollars were raised and applied to this purpose. For twelve years Mrs. Olive Munson and Mrs. Harwood had this in charge, when it was passed over to Mrs. Porter for five years. Two hundred and ninety dollars were also raised for the "Rice and Buell Burying Ground," where the founders of so many old families were laid away. The ladies also had charge of this improvement, gathering there and working with their own hands.

A few years ago the difficulties in preparing meals served in the chapel became so great that the ladies

decided to build a kitchen addition. The cost of it was between two and three hundred dollars. In 1893 the ladies painted, papered and carpeted the chapel rooms, at an expense of one hundred dollars. Their last ambitious effort, and one attended with perhaps greater perplexities than some involving larger sums of money, was the raising, by subscription, of one hundred and fifty dollars, to be added to the value of the old church bell for the purchase of a new one. Long may the echoes of this good deed ring out!

There is now in the treasury \$60. Thirty-five dollars were raised by a few ladies, and \$25 was a gift from some of the young ladies. Did those young ladies, when they rendered the play of "A King's Daughter" last month, remember they were crowning the woman's work of a century and commencing that of the new? For the money recently gathered is toward the cancelling of the present church debt, and for this debt the record of olden times may again be in order: "Voted, that a tax be levied upon each male member, and that the females be permitted to give what they shall please."

It is just fifty-one years since the first organized work of the ladies, and the sum total of their receipts is thirteen thousand four hundred dollars. Of the anxious days and sleepless nights, of the nervous strains and the physical fatigue which should come into this account, we find no record.

In this formal presentation of woman's work it has been impossible to note any but its principal features, especially during later years, and time fails to give both the long list of dear and honored names belonging to the past, and due honor to the earnest and loyal workers of the present. Not until the centennials have all

been celebrated and the centuries numbered, will the woman's work of this Bloomfield church receive its full recognition and reach its full development. Surely a courageous voice from the past comes to the daughters of today that they stand by the traditions of the mothers, that under the peculiar stress of these times they show the same large-heartedness in their devising and unselfishness in their giving. Thus shall the dead past and the living present clasp hands in their desire to make the church of God "Like a City Set Upon a Hill, Whose Light Cannot be Hid."

The first record of young people's work in the church is that of a young people's prayer meeting in 1866. In 1868 a Young Men's Christian Association was organized by Rev. L. D. Chapin. About thirty young men signed its constitution. Years later this was called the Young Men's Prayer Meeting.

Side by side with the older societies, and running down through the years from 1867, the young ladies, under various names and at different times, carried on their work. In 1882 a Young Ladies' Missionary Society was formed, and, during its six years' work, collected one hundred and seventy-five dollars, doing much to comfort and help the home poor; also sending help to Alaska, Dakota and many distant places.

In 1887 all these efforts were merged in the Young People's Society of Christian Endeavor. This commenced with four active members and six associates, which small numbers have increased in the remarkable manner peculiar to that wonderful society. It has entered with enthusiasm into the beautiful Christian spirit of its organization, holding itself ready to devote its talent and its means to all demands upon it. The importance of this

Society of Christian Endeavor cannot be estimated, for it is training its members to fill the places of those fast falling from the ranks of the older societies, and of the church.

ANNA S. BUELL.

THE CHOIR.

We read in sacred history, "The morning stars sang together, and all the sons of God shouted for joy," showing the gladness of creation. In all forms of religious worship music has been a part of the service. In all ages the voice of singing has been heard, and all manner of musical instruments have lent their aid in expressing gladness or sorrow.

While there is but little recorded of the history of our church in the first quarter of the century, we judge from the names in the choir, that vocal music was prominent in the public worship.

The first book used of which we can gain any knowledge, was a manuscript tune book in the writing of the author, Stephen Jenks. It has neither title page nor index, but bears the autograph of the writer and his place of residence, Stockbridge, Mass., 1722. There is also a book which was used later, "The Hartford Collection of Sacred Harmony," published by Messrs. Stephen Jenks, Elijah Griswold and John E. Frisbie, and printed by Lincoln & Gleason, of Hartford, Conn. It is owned by our townsman, Mr. Burton Ham, and bears the autograph of Jonathan Adams.

Nathan Baldwin and a Mr. Ingersoll are recorded as teachers of singing, at an early date. The first singing school connected with the church was held in the winter of 1820, and was called "The Madan Singing Society of East Bloomfield." The officers were: Chairman, Ashman Beebe; clerk, Marcus Adams; choristers, Ashman

Beebe, William Parsons, Marcus Adams ; members, Ashman Beebe, William Parsons, Orlow Beebe, William Adams, Francis A. Cleveland, Myron Adams, Horace King, Marcus Adams, Francis D. Parish, James P. Cogswell, David Parker, Harry Pratt, Jonathan Childs, Joseph Adams, John Humphrey, Harmon Steele, Chauncey D. Graves, and Sophia D. Childs, Susan D. Bacon, Rebecca Root, Luna C. Postal, Esther Hamlin, Mary Hamlin, Julia Adams, Sophia Adams, Emeline Deming, Philena Wilson, Sarah A. Adams, Olive Steele, Eliza Adams, Urania Beach, Miriam Adams, Sophronia Benjamin, Mary Adams.

Though started as a singing school, it proved to be a matrimonial agency ; for during the winter of 1820, nine of the members were married, viz : Susan D. Bacon to J. B. Hodges, Rebecca Root to Eben N. Bush, Sophronia Benjamin to Mr. Barrett, Mary Hamlin to John Dickson, Emeline Deming to Alfred Norton, Philena Wilson to John Adams, Sarah A. Adams to Chauncey D. Graves, Miriam Adams to Joseph Chase.

Mr. Hiram Steele has kindly furnished the names of the choir in the years 1824 and 1825 : Ashman Beebe, Marcus Norton, Jonathan Adams, John Adams, Thayer Gauss, Marcus Adams, William Adams, Olive Steele, Julia Adams, Sophia Adams, Caroline Hamlin, Lydia Hamlin, Susan Bacon, and her sister, Sarah Collins, Eliza Humphrey, Ruth Munson, Maria Humphrey, Sarah Emmons, Betsy Munson, Mary Ann Dudley, Vienna Dudley.

Singing schools were held in the district school house during the winter, until stoves were put into the church. Occasionally the large ball room in the old Carter Tavern was used.

While Mr. Ashman Beebe was chorister, instrumental music aided the choir. Earl D. King played the bass-viol and Henry Marsh the flute, using the pitch-pipe to start the tune. John R. Lee succeeded Mr. Marsh on the flute, followed by B. W. Raymond, and later by Allen Peirce.

During the third decade of the century, Mr. Bacon taught a singing school in the basement of the old church, resulting in a large accession to the choir. The alto was sung by young boys, who even now speak of that time with great interest. Mr. Allen Peirce was chorister at that time and for several years afterwards, using "The Boston Academy's Collection" while in the old church. The tenor was Mr. Enos Pomeroy, now of Palmyra, N. Y., and John H. Pixley, of Grand Rapids, Mich.

Of the teachers of singing the first on record is Stephen Jenks. From 1816 to 1834, William J. Edson, Mr. Bacon and Marcus Norton are mentioned; from 1834 to 1844, Moses Cheney, Rev. Mr. Stanley and Allen Peirce.

The following teachers were probably paid by private subscription and not by the society, viz: Messrs. Warner, Killip, Sizer, Haynes and Whelpton.

Soon after the new church was built, Mr. Levi, of Sangerfield, N. Y., placed a pipe organ in the west end of the building. Miss Maria Boughton, daughter of Mr. Frederic Boughton, was organist for two years, while Mr. Hiram Munson acted as chorister. He was succeeded by his brother, William, and their sister, Miss Emily Munson, served as organist. The leading singers were: Tenors, Messrs. Munson and Kellogg; basses, Messrs. Pixley, Munson, Bradley, Romans and Cone;

altos, Misses Rachel Pomeroy, Sophronia Hickox and Edna Seymour; sopranos, Miss Mary Ann Dudley, her sister, Vienna, Lucy Pomeroy, Harriet Hickox and others. Miss Emily Munson was followed by Miss Martha Beebe, who played the organ for more than a year without compensation, as the society was unable to meet the demands of the year. Then followed different individuals, serving for longer or shorter time until 1843 and 1844, when Mr. Timothy Hough was organist, acting at the same time as leader of the choir, following Mr. Allen Peirce, who left in 1843.

Between the years 1840 and 1850, the church was enlarged and the pulpit and choir exchanged places; the pipe organ was disposed of, and a cabinet organ or melodeon was used to lead the singing.

During the next decade, congregational singing, under the leadership of Mr. Thayer Gauss, was introduced.

Choirs are proverbially sensitive, and to this fact we attribute an occasional outbreak like one that occurred during the pastorate of Dr. Kendall. It seems there was a suspected dissatisfaction with the choir's ability to conduct this branch of worship. Hearing of this they decided to no longer serve in that capacity, but from henceforth to take their places in the pews as good listeners, letting the music take care of itself. This was not publicly announced, but reached the ears of Mr. Thayer Gauss, who, equal to any emergency in the singing line, began looking around to see what could be done about it. Mr. Gauss' motto was "Never give up," and he began work in earnest. He went to a former member of the choir, who had recently resumed her residence here, and made to her a statement of the situation, adding, "I have come to you for a suggestion as to what

course to pursue." Her advice was to have congregational singing, conducted by himself, as he had led the choir, and always carried his tuning-fork. He was to announce the tune, rise and give the key, and she to help in the singing to the best of her ability, when naturally others would follow. The pastor, they were sure, would kindly select familiar hymns as well as help with his voice, for he was a fine singer and an ardent lover of good music in God's worship. At the reading of the first hymn, Mr. Gauss announced "Duke Street," pitched the tune and rose. All soon joined, even to the disaffected leader with his choir, who, with two exceptions, were all in their pews below. The next tune, "St. Martins," was equally well sung, and the third, "Old Hundred," was a grand chorus, inspiring the whole congregation, and giving the pastor occasion for thankfulness for congregational singing.

The organ now in the church was purchased in 1875. Mrs. Randolph Huntington acted as organist and leader. With the assistance of Mr. Huntington, Mr. Arthur Adams, Miss Annie Higinbotham and others, many of them pupils of Mrs. Huntington, the music maintained for many years a high standard of excellence. Mrs. Huntington was succeeded by Mrs. Belle Wilson. She was followed by Prof. C. F. Boylan, who served from 1882 to 1891. From that time, on many occasions Prof. Boylan has aided with his voice and direction in the musical part of our service. Since 1891 Mr. Frank Appleton has acted as organist.

During the century the hymn books have been changed several times. In Rev. Mr. Hill's pastorate, Watts' Psalm and Hymn Book Nos. 1, 2 and 3 was used. Afterwards it was enlarged and selections added. When

these books were out of print, a new hymn book, called "The Church Psalmist," was purchased by a committee appointed by the church. The change was made while Mr. Conklin was pastor. The book now in use, "The Songs of the Sanctuary," with the hymns set to music, is a great improvement on those of former days.

ELIZA S. GOODWIN.

THE SABBATH SCHOOL.

At a church meeting held November 6th, 1816, it was voted: "That this church procure as soon as may be, 12 dozen of Wilber's Biblical Catechism for the use of such children as may be disposed to attend a course of catechetical instruction."*

Then, at a regular church meeting, held July 22d, 1817, it was resolved: "That we adopt measures for the better educating and religiously instructing the children of the church." After passing which resolution, the meeting seems to have gone into a committee of the whole to discuss the question of ways and means, which discussion closed with this resolution: "Resolved, That it shall be the duty of every Christian father to spend one hour of every Lord's day in humbly, solemnly, and fervently praying with, and exhorting and catechizing his children and household."

History does not reveal the effect of this action upon the minds and morals of the young people of the community, but in less than a year later, at a church meeting held March 11, 1818, it was resolved: "That we deem it expedient to establish a Sabbath School in the Center for the purpose of more effectually and extensively instructing our children in the truths of the Bible." Also, Resolved: "That the care of this school shall be

* In 1816 committees were appointed by the church to visit the common schools in town, to catechise and instruct the children in the truths of the Bible. I have not been able to learn whether this plan was carried into operation or not.
—*Dr. Kendall's Discourse.*

committed to the care of our pastor and Harry Pratt and William Parsons.”

The first superintendent’s report recorded, was rendered October 17th, 1819, and this was the effect of it:

“The Sabbath School for the past four months:

Verses of the Bible committed and reported.....	44,815
Answers from various Catechisms.....	17,987
Verses of psalms and hymns.....	4,846
Whole number of scholars attending.....	174
Average attendance, about.....	100

Few have attended every Sabbath, some only occasionally; the conduct of the school for the most part decent and becoming; in many instances there has been, apparently, an unremitting engagedness to excell.”

These have been but the tottering footsteps of an infant. The first mighty stride was made at a church meeting held May 10th, 1820, when it was resolved: “That we form ourselves into a Sabbath School society, and that a committee be appointed to draught a constitution, and report on Wednesday next.” On May 17th, probably the “Wednesday next” referred to in the resolution, it was resolved: “To accept the report and appoint the officers required by the constitution.” And at that meeting Harry Pratt was chosen superintendent and Silas Eggleston and William Parsons were chosen assistant superintendents.

When the library was first attached to the Sabbath School is not shown by data at hand, but it must have been early in the career of the school, for the records show that in 1825 Josiah Porter was elected librarian.

There is now in connection with the Sabbath School a very acceptable library, one volume of which is numbered 700, though probably there are not 700 volumes

there at present. It might be improved by eliminating a few of the books now there; it certainly would be by the addition of many books not found upon its shelves; but on the whole it is a very satisfactory library.

For a number of years there was a Bible class that seems to have been carried on as a separate institution from the Sabbath school, having a separate superintendent and assistant, and which was joined to the Sabbath school in 1864.

For the first few years after its organization the Sabbath school met sometimes in the church and sometimes in the school-house; then for several years the meetings were held in the basement of the church, until 1863, when the lecture-room was built. Since then the meetings have been held in the lecture-room; and we are sure there was no slighting the work done, for as late as 1865 it was customary to hold the Sabbath School session from 12:15 until about 2 P. M.

In 1851 there was organized a Sabbath School Missionary Society, of which all members of the Sabbath School were members. The superintendent of the Sabbath School was president, *ex officio*, and R. C. Munson was its secretary. Its meetings were held each month, at which essays were read. It was very fully attended, and seems to have been a very useful and popular society, but, I quote from the record, "It came to an unhappy ending in 1853."

In 1866 a new feature was introduced into our Sunday School by the enrollment of between forty and fifty freedmen as members. These were men, women and children, and their ages ranged all the way from five to fifty years. They were formed into two classes, one of

men and boys, the other of women, girls and small children. At the request of the pastor, Rev. Luther Conklin, the former were under the care of Miss Harriet A. Kingsbury, the latter under that of Miss Abbie S. Kingsbury. Until 1872 there was an average attendance of twenty-five; after that time they became scattered, some going back to the South, others finding homes in other sections of the North, while those who remained were assigned to various classes in the Sunday School.

Among those who were officially connected with the Sabbath School and the Bible class in its early days, but who have now gone to reap the reward of well doing, we find the names of Harry Pratt, Wm. Parsons, Wm. Hall, Silas Eggleston, Josiah Porter, B. W. Raymond, Myron Adams, who gave two sons to the ministry, Andrew Cone, Stephen W. Clark, Thayer Gauss, Franklin Beebe, Ferdinand Beebe, Stephen Coddington, and Samuel Hough, who was largely instrumental in the building of the lecture room and also in the formation of the Ontario County Sabbath School Association, of which he was the first president. Mr. Hough was superintendent from 1853 to 1859, and again from 1860 to 1865. An earnest, consistent Christian, well qualified for the office, he discharged its duties in a faithful manner. Called often by his business to large cities, he studied advanced methods of Sunday School work, introducing such as were practicable into our school, till he raised it to the first rank. In 1864, during his superintendency, the number enrolled was 288, with 30 teachers. This was the time of its greatest prosperity.

Rev. Justus Hough, the father of Samuel, organized a Bible class of the married ladies of the church during his son's superintendency, which he taught with fidelity

and acceptance several years, till failing health and the infirmities of age compelled him to resign.

Rev. E. Plumb, D. D., succeeded him : a man of large acquirements, a profound Bible scholar and an enthusiastic lover of the Greek and Hebrew ; he had charge of the teachers' meeting for a number of years and was an exceptional teacher, in class and teachers' meeting.

Dr. R. S. Hayes succeeded Rev. Dr. Plumb. He was also an acceptable teacher, who always retained a large class and for a time conducted the teachers' meeting with success.

There are many among us now, who were workers years ago, but have been compelled on account of physical ailments to relinquish the work they once did, although we occasionally observe indications that their interest in the Sabbath School and its work is as eager as in days past.

It would be a grievous omission in this paper should we fail to speak of the faithful services of Mrs. Harriet Porter, who for over fifty years had charge of the infant class. It is impossible to measure the extent of influence, but we know that its power is great and far-reaching. So we cannot tell just how much the effectual work of many of the men and women of our Sunday School, and of others who are doing their work in the world elsewhere, is due to the early influence received in Mrs. Porter's class ; but we believe it is due to those influences in greater measure than will ever be known. Certain it is that her children here and elsewhere " rise up and call her blessed."

Since 1865 the following persons have held the office of superintendent : Frederic Munson, Charles Buell, Charles Willis, Rev. L. D. Chapin, Frank Chapin, B. F.

Adams, H. G. Chapin, Frank Munson, Rev. J. P. Skeelee, Homer Steele, C. H. Mason, Jr., and Rev. M. L. Stimson.

In 1819 the number of scholars enrolled was 174 and the average attendance about 100. At present there are 203 enrolled and an average attendance of 85, but a large part of this number are found in their places every Sabbath and their interest in the instruction received seems great.

GRANT STEELE.

THE CHURCH PROPERTY.

One of the first acts of this society after its organization was to take measures to purchase a "burying ground and meeting house green." This resolution was carried into effect by the purchase of six acres of land of Benjamin Keyes for one hundred and eight dollars. The deed bears date, October 1st, 1798, and conveys the property to Nathaniel Norton, Ehud Hopkins and John Adams, trustees of the Congregational society in Bloomfield, and their successors in office forever. Upon the west half of this lot was erected in 1801 the first meeting house this side of Clinton, Oneida county. It was finished in 1807 or '8, being used for meetings; meanwhile a joiner's bench sometimes served the purpose of a pulpit. This house is described as being large and high, with wide galleries on three sides, and fitted both above and below with square pews, in which not over one-third of the audience could sit facing the minister. It fronted to the south, with the lofty pulpit at the north end, and stood just a little north of the present edifice.

The members of the society appear to have signed an agreement to pay for the support of the gospel, a tax proportioned to the amount of their property, thus becoming in a certain sense share-holders; as there are instances in the records where one person transferred to another "his interest in the meeting house."

The present society became regularly incorporated in 1811, with nine trustees, namely: Roger Sprague, Daniel Brunson, Timothy Buell, Silas Eggleston, Daniel

Rice, Eber Norton, Heman Norton, Moses Gunn and John Adams.

A church bell of about 800 pounds weight, cast here in town, was placed in the belfry in 1823. The purchase money was raised by subscription, and the subscribers were allowed double the amount of their contribution "in the stock of the society."

After much discussion as to the feasibility of remodeling the old meeting house it was decided at a meeting of the society, on January 18th, 1836, to raise \$4,000 to build a new one. The present house was completed and dedicated, September 28th, 1837. It was furnished with "slips," as they were called, instead of pews; had two broad aisles; a wide gallery on three sides, with the pulpit between the doors at the east end. In the basement was a large room for the use of the Sunday school, and a smaller one for prayer and conference meetings.

On October 23d, a meeting was held for the purpose of "seating" the new meeting house. The slips were sold (or rather leased) to the highest bidder, and over one thousand dollars were realized. Every slip was taken, many of them having to accommodate two families. In those days most of the young people sat in the galleries, their elders and the young children requiring all the space below.

It was a notable event in a boy's life when it was decided in family conclave that he was old enough to graduate from the parental pew and take his place with the big boys and young men in the gallery. It gave him a new and not unpleasant sense of responsibility, for his own conduct not only, but for the proper behavior of the choir thus brought within his range of vision.

It is worthy of notice that in the records of this society, at least until within quite recent years, the church edifice was invariably called "the Meeting House," and I must confess to a liking for that good old-fashioned name. It has an attractive sound, and I am inclined to think that many who would refuse to "*attend church*" might be induced to "*go to meeting.*"

On February 12th, 1838, it was "voted that the old meeting house be given for the purpose of a high school, and also the use of the land on which it stands and so much more land as the Trustees of this society may deem proper, to be leased during the time said building shall be used as a high school."

Thus the first step was taken toward founding the East Bloomfield Academy, a school that became quite famous in after years, and is still held in grateful remembrance by many of its former pupils. Its charter was obtained in April, 1838. The old meeting house was torn down and its timbers used in the construction of the school building, which was finished in time to begin the first term of instruction in May, 1839. Of its first board of trustees, Mr. Frederic Munson alone survives. He held the position during the whole time the Academy was in existence. It was converted into a Union Free School in 1878, this Society giving a fifty years' lease of the building and grounds to the Board of Education of District No. 8 for that purpose.

At a meeting of the society, held May 21st, 1838, the Trustees were directed to purchase a site for a new burying place. At another meeting held one week later, it was "Resolved, That we will discontinue the use of the old burying ground as a place of interment; recommend the removal of the monuments to the new site, and when

such monuments are removed, that the Trustees of this Society be authorized to lease the old grounds to the Trustees of the East Bloomfield Academy, to be by them leveled down; surrounded with a proper fence; ornamented with trees and walks, and to be used exclusively for a grove connected with said Academy. Resolved, 2d, That the lease above referred to be given on condition that the Trustees of said Academy cause to be erected a suitable monument, commemorative of the dead, and stating that this ground was the burial place of the town from its first settlement unto the present time. Resolved, 3d, That the Trustees of this Society be instructed to lease to the Trustees of the Academy so much of the Society's land as they may deem proper. Meeting dissolved. Rev. R. W. Hill, clerk; Jonathan Smith, moderator."

Some opposition to this plan must have developed, as it was not until forty-six years later, when the Academy had been superseded by the Union Free School, that these resolutions or others of like effect were practically carried out.

In 1894 a quit claim deed to the balance of the old burial lot was given to Union Free School, District No. 8, and the money received was expended in removing the headstones and erecting a monument in the new cemetery to the memory of those buried in the lot thus disposed of.

The first organ was bought in 1837 or '8, and placed in the gallery, at the west end of the church, where it remained until 1851.

The purchase of a parsonage was suggested as early as 1832, but it was not until 1840 or '41 that the present

site was bought of Moses Shepard. It being found impossible to raise the funds for this purpose in the ordinary way, our dear old friend, Deacon Frederic Munson, then a hustling young farmer, was appointed a committee of one to raise the required amount by subscription. It was a busy season on the farm, but Mr. Munson laid all other duties aside, and in one week the money (\$1,500) was raised. This is but one of the many instances in which Mr. Munson's untiring energy, executive ability and loyal devotion to the interests of this society have been brought to its rescue in times of need. In 1874 that house was removed and the present parsonage erected on the same grounds.

In 1851 the church edifice was considerably enlarged by an addition of fourteen feet at the west end, the seats turned around and the pulpit changed to the west end.

At its reopening on December 18, 1851, the pastor, Rev. Henry Kendall, preached a memorable historical discourse on "The Times of Old," copies of which are now highly prized.

A town clock was placed in the belfry of the church in 1854.

The rooms in the basement being no longer considered either comfortable or pleasant, a lecture room or chapel was erected in 1862 on the south-west corner of the society's grounds for the use of the Sunday School and for lectures, concerts and social gatherings.

A new pipe-organ, purchased by the ladies of the society, was placed in the east gallery of the church, February 20th, 1869. In the winter of 1893 an alcove was built for the organ, and a space provided for the choir in the rear of the pulpit platform.

Extensive repairs and alterations were made to the church building in 1871. The side galleries were removed, the windows changed to their present form, new slips put in, with one center and two side aisles, and a new desk and platform built.

The old bell that for more than 70 years had called the people to worship and tolled the burial of the dead was replaced by a new one in 1896.

To the liberality of this society we are indebted for the beautiful park across the way, for it was once a part of "the meeting-house green," and its use was given to the town authorities to be by them converted into a public park.

Now, what are the lessons to be learned from this dry array of facts and figures? Do they not show that this society has been a power for good through all the century of its existence? Its trustees have been selected from its most level-headed and public-spirited business men, and they have freely given their best efforts to maintain the credit and promote the usefulness of the Society. Its energies have not been confined within narrow sectarian lines. In fact, the name "Congregational" in its title is about the only word that appears in all the society's records to show that it is in any sense denominational. But all movements for the material, moral, social and educational advancement of the community have been heartily aided to the utmost extent of its ability.

May the close of the next century find the First Congregational Society of Bloomfield still successfully engaged in the same good work.

J. M. NORTON.

THE TRUSTEES.

On the 8th day of September, 1795, there was organized in this town what was known as the "Independent Congregational Society," and Nathaniel Norton, Asher Saxton and Ehud Hopkins were chosen trustees.

"The First Congregational Church and Society of Bloomfield," was organized on the 15th of November, 1796, and the trustees of this organization, as it appears from a deed of certain lands from Benjamin Keyes to the Society, dated October 1, 1798, were Nathaniel Norton, Ehud Hopkins, Esq., and John Adams. Of these earlier societies very little is known. We have to depend mostly upon traditions, some of which have appeared in printed form at various dates, and thereby have assumed a somewhat more permanent character. It is surprising that from the meager sources of information at hand so much has been gathered as has been brought out in the various essays and addresses of the Centennial. We owe very much to the historical discourse of Dr. Kendall, written in 1851, while many of the participants in these early events, in the history of the town and of this Society, were still living.

On the 3d day of January, 1811, a "meeting of the inhabitants of the parish of East Bloomfield, in the town of Bloomfield, was held at the Meeting House, for the purpose of organizing a religious society, and electing trustees for the same." A certificate of incorporation was acknowledged and filed, fixing the name of the organization as "The First Congregational Society of the

Town of Bloomfield," and nine trustees were elected, who were divided by lot into three classes, to serve one, two and three years respectively. This is the society which exists to-day, and its records, from 1811 until the present time, have been continuous and more or less complete.

At the next meeting (held a week later), Jan. 10th, 1811, the society adopted a corporate seal of the following description: "Of an oval shape, with a representation of a buck lying down with uplifted head." Now, the occasions when it has been necessary to use a corporate seal have been rare, and when such an occasion has occurred it has usually been found that the old seal had been lost, and new ones have been adopted from time to time. The present seal is of circular shape, about the size of a silver dollar, and having the letters "E. B. C. S." with the "S" inverted, giving it a peculiar appearance—the crook is all there but it crooks the wrong way.

January 28th, 1811, at a society meeting (I quote from the records), "An instrument in writing was drawn, making provision for the permanent support of the Gospel, by which instrument those who signed it have bound themselves to pay annually their proportion of six hundred dollars as long as they continue members of the society."

At a trustee meeting, held January 3d, 1812, "Heman Norton and Daniel Rice were appointed a committee to assess the tax for the support of the gospel for the year 1812."

A certified copy of a receipt from Julius Steele, reads as follows:

“Rec’d from Moses Fairchild, six hundred dollars, the sum due me from the First Congregational Society for clerical services on Tax No. 1.

Bloomfield, Feb’y 17th, 1817. Julius Steele.”

Other similar receipts refer to other taxes by members.

A trustee meeting, held Jan. 3d, 1822, after voting to reduce the tax on certain individuals, passed the following resolution in exactly these words: “That all arrearages due on tax bills be notified, and put in suit if not settled previous to the 15th of January.” On Jan. 8th, 1824, the trustees passed the following resolution: “That the accounts due for repairing the house, be turned toward their minister’s *taxes* as they become due.”

By these facts it would seem that the regular expenses of the society were paid by taxes levied on certain members of the society, who had signed an instrument by which they had agreed to submit to them, said taxes to be assessed by assessors to be appointed by the trustees, and subject to change by appeals to society or trustees’ meetings; that legal steps were occasionally taken to force collections of delinquent taxes, and that creditors of the society, who were signers of the agreement, were allowed their bills, to be paid by *crediting* them with their *taxes* as they became due.

An impression prevails among some that in its early days this society was supported *by a general tax on the town*, and those who hold this view refer to Dr. Kendall’s historical address as their authority. Let us see what Dr. Kendall says, (I quote from his address): “In those early days all monies for purchasing the society’s grounds, the church edifice and the supply of the pulpit, were raised by taxation. And the Society Records without any apology or hesitation, speak of levying and collecting taxes

for any of these purposes, and men seemed cheerfully to submit to such an arrangement." He nowhere uses the word "general" in connection with "taxation" or "taxes," and the impression is due to an erroneous and unwarranted construction of his language, and arises from our habit of associating those words with the general taxes which visit us with so much regularity. When he wrote his discourse he evidently had in mind the very facts which I have related. And no one has a right to infer from his language that this society was ever supported by a general tax on the town. I can hardly believe that any such an arrangement would ever have been tolerated in this state, or even in Massachusetts or Connecticut after they had ceased to be English colonies. I quote from Bancroft's history of the United States, referring to the separation of church and state, which occurred during that eventful period from 1776 to 1783: "The church no longer formed a part of the state, and religion ceasing to be a servant of the government, or an instrument of dominion, asserted its independence and became a life in the soul. Public worship was voluntarily sustained. The church, no longer subordinate to a temporal power, regained its unity by having no visible head, and becoming the affair of the conscience of each individual. Nowhere was persecution for religious opinion so nearly at an end as in America, and nowhere was there so religious a people. There were not wanting those who cast a lingering look on the care of the state for public worship. The Conservative convention of Maryland declared that 'The legislature may, in their discretion, lay a general and equal tax for the support of the Christian religion, leaving to each individual the appointing the money collected from him to the support

of any particular place of worship, or minister,' but the power granted was never exercised. For a time Massachusetts required of towns or religious societies 'The support of Protestant teachers of piety, religion and morality,' of their own election, but as each man chose his own religious society, the requisition had no effect in large towns, and was hardly felt elsewhere as a grievance. In Connecticut, the Puritan worship was still closely interwoven with the state, and had moulded the manners, habits and faith of the people; but the complete disentanglement was gradually brought about by inevitable processes of legislation. The complete separation of the church and the state, by the establishment of perfect religious liberty, was followed by the wonderful result that the separation was approved of everywhere, always, and by all."

I have treated of this matter thus, at length, because what seemed to me a very erroneous impression was quite prevalent. I have endeavored to show how the impression originated; that it was not supported by historical facts, and that it was highly improbable that a system so completely annihilated in the older colonies, years before, should have taken root and flourished in this fair Bloomfield of ours, as late as the beginning of the Nineteenth century.

In 1808, Oliver Ayer was engaged to preach at a salary of five hundred dollars, payable one-fifth in cash and four-fifths in wheat, rye, corn, beef or pork. Evidently the preacher was getting too little money and too much of the various commodities, for on September 3d, 1811, the proportion was changed, when Darius O. Griswold was hired at the same salary, payable one-third in money and two-thirds in *et ceteras* (to be delivered at

Heman Norton's store, in what is now the Bradley block, at the corner of Main and Michigan streets, in this village). Still this arrangement resulted in a deficiency of currency and an excess of pork, for in 1815 the proportion was again changed, and the minister was to be paid one-half in money and one-half in wheat, rye, corn, beef or pork.

You will have noticed that on the 28th of January, 1811, the society decided to raise six hundred dollars per year for the support of the gospel, and on September 3d, of the same year, hired a pastor at a salary of five hundred dollars. There was no expense for heating the church, as individuals brought their own coals in their foot-stoves, and musical instruments and choirs were then unheard of accessories to public worship. The Trustees in those early days evidently started in right, with a determination to keep within their income, and avoid a society debt. That good resolution fared the fate of most others, and was soon broken, for on March 23d, 1812, only six months later, they increased the minister's salary to six hundred dollars, the income remaining the same. Then began that series of debts which have always embarrassed this society. Its records are full of references to debt, sometimes mentioned directly and the amount specified, sometimes referred to indirectly, as on the 3d of January, 1844, a resolution was passed by the board of trustees in about these words: That Thayer Gauss be a committee to tender the thanks of the trustees to Miss Martha Beebe, for the very satisfactory manner in which she has played their organ the past year, without remuneration, as under the present embarrassed state of their funds they are unable to compensate her with a more valuable

consideration than *thanks*, and request that she continue to play the same as long as may accord with her convenience, at the same rate.

Various devices have been resorted to to pay these debts—subscription papers, fairs, sociables, mite-societies and envelopes have been tried in turn, and when all other means have failed, the trustees have instructed their treasurer to draw a society note for the amount, and have then breathed a sigh of relief—good policy, perhaps, for it often happens that the holder of one of these notes, after it has run for several years without any attention from the Society, offers to remit a large part of it as his subscription towards the debt, provided the Society will pay the balance.

On the 19th of April, 1847, permission was given to the citizens to fence and ornament the public square, provided they would leave passages four rods wide on the north and east sides, and then began a process of development by which what was formerly a common cow pasture has come to be our monument park, an honor and an ornament to our village, and such a one as few towns of its size can boast. Evidently in those early days the meeting house was not a comfortable place to hold society meetings in during the winter months, for in 1817 I find that they adjourned to R. Keye's Inn (probably the house now occupied by Frank Munson as a residence), to transact society business; again, in 1820, to the brick school house, which stood where the Town House now does, and which was still used as a school house as lately as the early school-boy days of Roswell C. Munson, Esq., of this place. In 1823, they adjourned to Orsen Benjamin's office, a brick building standing where Dr. Wheeler's office now does, and, many

years later, used as a post office by R. C. Stiles, Esq.; and again the society's meeting was adjourned to the Farmer's Store, or Sprague's Store, as it was called in 1817, the store now occupied by Frank Munson, built in 1814 by an association of farmers, of whom Roger Sprague was the leading spirit. It was stocked with goods at the high prices prevailing just at the close of the war of 1812, and they were sold on the declining market which followed, at great loss to the members of the association, who were afterwards perfectly willing to deal with the regular merchants.

Having thus referred to such of the transactions of the Society and of the Trustees as might be of interest in this Centennial celebration, and as have escaped the attention of other essayists, it remains for me to give the names of those who have served this society in the capacity of Trustees.

The names of the trustees, with the dates of their first election, are as follows: Roger Sprague, 1811; Silas Eggleston, 1811; Daniel Rice, 1811; Eber Norton, 1811; Moses Gunn, 1811; John Adams, 1811; Daniel Bronson, 1811; Timothy Buell, 1811; Heman Norton, 1811; Asher Saxton, 1813; John Fairchild, 1814; Abner Adams, 1815; Moses Fairchild, 1815; Jonathan Smith, 1816; Elisha Beach, 1816; Elijah Hamlin, 1816; Flavius J. Bronson, 1817; Jonathan Hawley, 1818; Ashman Beebe, 1818; Heman Beebe, 1819; Calvin Marvin, 1819; Ira Pixley, 1821; Henry Pratt, 1821; Anson Munson, 1822; Ralph Wilcox, 1824; Jonathan Buell, 1825; Josiah Porter, 1828; Jonathan Lee, 1832; Elijah Bostwick, 1831; Samuel H. Steele, 1831; Thayer Gauss, 1833; Augustine Humphrey, 1834; Philo Hamlin, 1834; Timothy Buell, Jr., 1837; Myron Adams, 1837; George Rice, 1838; Martin

Hayward, 1839; Edwin W. Fairchild, 1840; Theodore Sprague, 1840; Oliver C. Chapin, 1845; Frederic Munson, 1849; Eri F. Wilson, 1852; Harmon L. Parmele, 1852; Luther Munson, 1852; Calvin Pomeroy, 1857; Samuel Hough, 1858; Edwin A. North, 1852; Henry T. Sprague, 1862; Charles C. Murphy, 1864; Charles Dibble, 1864; Edward Brunson, 1864; William Tracey, 1865; C. W. S. Willis, 1868; Luther Shepard, 1870; Frederick N. Tobey, 1870; Elisha Steele, 1870; Henry W. Hamlin, 1872; Robinson D. North, 1873; George Higinbotham, 1874; Augustus Buell, 1874; Ferdinand D. Beebe, 1875; John B. French, 1876; Harley Hamlin, 1878; Henry G. Steele, 1879; Ashman B. Gauss, 1880; Harry G. Chapin, 1881; Lattimer Andrews, 1881; George W. Hamlin, 1882; Edward O. Hollister, 1885; John S. Hamlin, 1887; James E. Mead, 1887; Frank Forsyth, 1888; William A. Hubbard, 1891; Heber E. Wheeler, 2d, 1892, and Sparrow Mayo, 1893.

It may be well to repeat the names of those who have served twenty years or more: Silas Eggleston, 38 years; Abner Adams, 22 years; Moses Fairchild, 20 years; Josiah Porter, 44 years; Thayer Gauss, 47 years; Timothy Buell, Jr., 37 years; George Rice, 20 years; Theodore Sprague, 21 years; Oliver C. Chapin, 36 years; Frederic Munson, 36 years, and Augustus Buell, 22 years.

I have now named to you seventy-five persons who have served this society in the capacity of Trustee, and you can hardly expect me to give a personal sketch of each one of them. One of the first Latin phrases I ever learned was (when translated into English), "Say nothing of the dead unless it be good," and it has come to be a custom, equally well-observed, to say nothing of the living (Trustees) unless it be evil. It has come to be

considered a part of citizenship in this town, to perform faithfully the duties of a Trustee of this society, turn a deaf ear to criticism, and hope for a reward in a future world. But I am glad that the custom has been broken, and that Mr. Hamlin, in his address during these exercises, saw fit, in eloquent language, to pay a richly-merited tribute of respect and esteem to a Trustee yet living among us. It may inspire the rest of us to such a course of action as, perchance, may merit from our contemporaries honorable mention this side the grave.

HARRY G. CHAPIN.

THE CHURCH IN THE CIVIL WAR.

AN ADDRESS BY HON. F. H. HAMLIN.

MY OLD FRIENDS AND NEIGHBORS OF BLOOMFIELD:—

I am pleased to be with you to-day, and to accept your invitation to take part in the centennial celebration of this church—the pioneer religious society of Western New York. With you, I feel a personal pride in it, and a filial veneration for those who founded it. We, who have enjoyed its privileges, know how wide has been its influence; and it is certainly appropriate that on the completion of a full century of usefulness, some public recognition should be given to the good that it has accomplished.

Pursuant to the plan of commemoration adopted by your committee, it has been assigned to me to present a brief memorial of this church and those connected with it during the years when the war-cloud, which arose in the south, enveloped this nation in its dark folds. To recall, even after so many years, those days of battle and sorrow, yet of final triumph, is in some ways still a painful one. It involves memories of my boyhood days, when many a friend and companion, imbued with high hopes and commendable ambition, impelled by lofty ideas of duty, went forth from this community to give his young life to his country's cause.

During those years this church stood as the shadow of a great rock in a weary land. To it came the bereaved and sorrowing for comfort and consolation. Here, in time of defeat and depression, went up prayers to the

God of Nations in behalf of justice and freedom, and for the success of a righteous cause. But it was not to prayers alone that this church trusted for the triumph of right. As the Viking heroes of old prayed with their spears in their hands, so, many of the men who on Sunday drew inspiration from this fount of patriotism, on the week-day were found enrolled on the list of the recruiting sergeant, or offering of their substance to the cause. You of this society, at least, were of the true church militant; you supplemented your faith with deeds that with God's blessing brought peace and safety to this nation.

The pastor of this church during the war period was Luther Conklin. He came into the pastorate the year before John Brown made his historic attack on Harper's Ferry. His coming was about the commencement of those exciting days when the anti-slavery agitation was beginning to stir the social and political life of the nation to its depths. Mr. Conklin, as I recall him, was a man of somewhat austere presence, of sombre mind; a minister of the Presbyterian faith, who believed in a God of Battle, retributive justice, the punishment of the wicked. In the outset, I think he was not a pronounced abolitionist as were some of his congregation. It then seemed to him, doubtless, that as slavery was tolerated under the Jewish dispensation, it might be best temporarily to acquiesce in the existing status, leaving it to God, in his good time, to mitigate or eradicate the evil. But your pastor was no time-server; he was a God-fearing patriot, who had in his soul something of the spirit of John Knox and Jonathan Edwards. The first shot fired by rebel hands at the national flag aroused him to action. As he himself truthfully said at the dedication of your

soldiers' monument: "When the call to arms was sounded through the land, I felt it to be my duty as a watchman upon the walls, to repeat and urge the call in the loudest and clearest notes." During the long years of anxiety and sorrow attendant upon the sanguinary struggle for national existence, he was a tower of strength among this people. During those dark days no weak or hesitating voice came from this pulpit. He denounced the slave-holder and the slave-holders' rebellion, declaring in no ambiguous words that "eternity was none too long for the punishment of such guilt." He had an abiding faith in an omnipotent God, who would cause the right to triumph. In fervid sermons, he exhorted his people to patriotic devotion and sacrifice. From this place, he supplicated a just God to punish treason, and to cause the arms of patriot soldiers to prevail. From here his prayers went up to Heaven in behalf of sons and brothers in the field; for the sick and wounded in the hospital and camp; for the afflicted fathers and mothers whose sons had fallen, some of whom were brought back to us here to be laid in those "low, green tents whose curtains never outward fold." In those trying days in 1863, when Grant was apparently pounding in vain at the gates of Vicksburg, and Lee was preparing to invade Pennsylvania; when the faint-hearted were declaring the war to be a failure, and riots were breaking out in our great metropolitan city; in those darkest hours of conflict, the pastor of this church faltered not. To the weak he spoke strong words of hope and encouragement; to the bereaved he offered the consolation of the Christian's faith, in words of tender and heartfelt sympathy.

Twice, I think, and possibly more, during those years, we were by authority of our great president, Abraham

Lincoln, assembled here on days especially dedicated to fasting and prayer. One of those days was in September, 1861, after our defeats at Bull Run and Big Bethel. In his sermon on that occasion, Mr. Conklin addressed these vigorous words to his congregation :

“Those who are not true to their country in this hour of her sore trial, may expect their doom to be sealed by the virtuous indignation of a free people.

“Let every sincere friend of his country rally to her standard, and by word and deed—by vote, and bayonet, if need be, defend her to the last.

“Our government must put down this rebellion or be annihilated by it. Fix this truth in your minds, and let the momentous issues at stake so take possession of your souls that you will gird up your loins for a death struggle. If we prove recreant to our trust, the curse of unborn millions will follow our names with execration to the end of time. If we fail, let it not be until the last dollar is expended, and the last drop of blood shed in the defense of the holy cause of liberty. But if with pure motives, and right and vigorous measures, we prosecute this conflict, we cannot fail. God is on our side.”

These are brief extracts from a single discourse ; but as I recall his sermons on public matters, they were full of appeals to patriotism and calls to duty ; they denounced compromise with treason as unholy ; they demanded a vigorous and unceasing prosecution of the war ; they declared that God would never prosper this nation till a slave-holders' rebellion was crushed beneath the iron storm of battle, and that enduring peace could only come through war carried on to a victorious conclusion.

This in regard to the pastor. But what of the people to whom he ministered ? They were surely of good stock

—sons and grandsons of the men who founded this place of worship. Their ancestors had nearly three-quarters of a century before, like Abram of old when he departed out of Haran, taken “all their substance that they had gathered, and the souls that they had gotten,” and went forth from amid the granite hills of Berkshire into this modern Canaan. They were sturdy men of strong bodies and strong minds, with strong opinions, and chief among them was the idea that the true foundation of the state was the church. *And when they established this religious body, they did not hesitate to levy taxes and collect them for its support and maintenance. But withal they were true patriots and lovers of liberty. Some of them had fought with Washington at Yorktown; others with Gates at Saratoga. Many of them had served in the Continental army. The late Judge Taylor, who was a law student in this village about 1820, informed me that his duties while here were largely preparing pension papers for former Revolutionary soldiers. A few years since I strayed into that little village of Alford, in Western Massachusetts, whence came Deacon John Adams and many others of our pioneer settlers. The familiarity of the names appearing in the old cemetery of the place was startling. Looking over the local records, I found that in 1777 four inhabitants of the town were reported as disloyal to the Continental cause. What action was taken by the authorities did not appear. But the next year it was voted: “That no persons be allowed to remain in town unless they can get a certificate from some public officer that they are friendly to the Continental cause.” In 1779, it appeared that Lieut.

* See Dr. Kendall's historical sermon; and to the contrary, essay of H. G. Chapin on The Trustees of the Church.

John Adams, Lieut. Ezra Kellogg and Capt. Sylvanus Wilcox (all names having a familiar sound), were appointed to secure men for the Continental army. In 1777, a committee was appointed to secure a supply of food for the families of absent soldiers. In their native seats, it is evident that our fathers were true friends of liberty. Translated to another soil, these same men in the war of 1812, when aroused by the sound of hostile cannon, showed the same spirit of patriotism. Too old for military service, they organized a home guard, and it is said every male member of this church, over forty-five years of age, enrolled himself in the "Bloomfield Alarm Company."

Such were the sires of the men who upheld this church and society when the war broke upon us. Had the sons become degenerate and less loyal to the cause of liberty? The answer to this question is written in enduring letters on yonder monument, erected by a generous and grateful people in memory of its dead and honored soldiers. There, among others equally worthy, are found the names of Adams, of Beebe, of Buell, of Bradley, of Dibble, of Hamlin, of McMaster, of Munson, of Peck, of Sprague, of Seymour, of Spring, of Steele, of Wilcox—all historic names in this church and town.

On the 12th of April, 1861, the guns fired at Sumpter reverberated through the length and breadth of this land. It seems almost impossible that thirty-five years have elapsed since that spring day when this village was thrown into a state of patriotic fervor by the news that secession had finally culminated in war. Business and the ordinary avocations of life were practically suspended, and people flocked to the village for a confirmation of the dread news. Three days later, came the

President's call for seventy-five thousand volunteers. Within two weeks, ten of our young men, most of whom were in some way identified with this society, had enlisted in Capt. Phillips' company, which was recruited chiefly at Lima and its vicinity. This was the advance guard of that little army of one hundred and thirty-nine men subsequently credited on army records to this town. They ultimately became a part of Company G, 27th New York Regt., commanded by the gallant Slocum who, became New York's most distinguished general. They reached the front in time to take part in the battle of Bull Run and did good service on that and other battle-fields of the Republic.

On May 4th, 1861, was held our first war meeting. Speakers from abroad were in attendance and addressed a large and enthusiastic out-door meeting, from a platform erected upon the Academy grounds. Deacon Timothy Buell was the chairman, and O. M. Adams was secretary of the meeting—both members of this church, and the latter afterwards a brave and most efficient officer. Dr. Murphy, who subsequently saw service as a surgeon, offered resolutions to the effect that it was: "The unanimous voice of this people that the stars and stripes must freely and proudly wave from one end of this land to the other. That the germ of civil liberty planted on Plymouth Rock, cultivated and nurtured at Lexington and Concord, must be preserved; and that the declaration 'that all men are created free and equal' must be maintained, and to its maintenance 'we pledge our lives, our fortunes and our sacred honor.'"

As an important part of the meeting we raised a new flag over the Academy, and at the close a committee consisting of Dr. Murphy, Edward Brunson and George

Wright were appointed to raise funds for the benefit of volunteers and those dependant upon them. As the result of their efforts some two thousand dollars was subscribed for the purpose indicated.

As time went on the war meeting, the recruiting officer, and the soldier leaving for the front, became familiar to our village life. During the summer, individual cases of enlistment in various organizations continued ; but in the early fall there went forth that little band of martyrs, whose names justly occupy the place of honor on the front of the shaft dedicated by your town: "To the memory of her sons who died in the defense of the Union." I speak of them not that they were better soldiers, or more worthy of honor than their companions in arms ; but because by membership, by Sunday School associations, by family ties, they were most of them intimately associated with this church. They were the flower of our youth, the pride of this society and village. They took up arms for no unworthy motive, but the pure spirit of patriotic devotion inspired them. Young Brunson, leaving his college studies, led the little band, which was enrolled as a part of Company B, of the 85th Regt. On November 30th, 1861, their young lieutenant, writing from their camp at Southport, N. Y., reports : * * *

"All are back and in excellent spirits at the prospect of leaving for the seat of war on Tuesday next. All of our equipments have been issued. Our arm is the Enfield rifle." He encloses the roster of the company, and adds : "It will be of peculiar interest as a paper to which they can refer when time and the fortunes of war have altered the roll of Company B." And so they left us, bearing their shields with them, but soon, alas, to be brought back upon them. Short indeed was their service, but

none the less glorious. They died as God decreed, one on the field of battle, another at Andersonville prison, many in hospitals from fatal disorders contracted in the swamps of the Chickahominy. The deaths of four were reported to us within the period of a week, and two were buried by us in yonder churchyard on a single day. Within two years from the date of their enlistment, only five of the fifteen survived. Ten, including their young commander, had given their lives to their country. I think I can pay no higher tribute to them than to quote words peculiarly applicable to them from Lowell's ode to the heroic dead of Harvard :

" I, with uncovered head
Salute the sacred dead,
Who went, and returned not,—say not so !
'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way ;
Virtue treads paths that end not in the grave ;
No bar of endless night exiles the brave ;
And to the saner mind
We rather seem the dead that staid behind.
Blow, trumpets, all your exultations blow !
For never shall their aureoled presence lack ;
I see them muster in a gleaming row,
With ever youthful brows that nobler show ;
We find in our dull road their shining track ;
In every nobler mood
We feel the orient of their spirit glow,
Part of our life's unalterable good,
Of all our saintlier aspirations ;
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expectation !"

But the war went on. We saw little here of its pomp and circumstance ; but felt its cruel and pitiless blows unceasingly. Occasionally some sick or wounded soldier

returned to us, to be the hero of the hour ; to receive all the attention and the little honor we could bestow.

In patriotic enthusiasm and services, the women of this church were easily first. They gave their sons to the army and themselves to every good work in aid of the cause. Relief associations were formed, and the Sanitary and Christian Commissions received substantial aid in money and supplies. Your records show that your church from 1863 to 1865 contributed \$333 to the latter organization. In addition to this, I remember a New England dinner was held by the ladies in the basement of your church in aid of the Christian Commission, the proceeds of which amounted to \$625. About the same time in aid of the same organization, Capt. Aldrich, of our Company B. of the 85th Regt., who had recently escaped, with three other officers, from a Charleston prison, told the story of his long wanderings through the swamps of the Carolinas, and the Great Smoky Mountains to Knoxville, where they reached the Union lines. I recall his generous acknowledgements to the negroes, and to the Union men of Eastern Tennessee, who had supplied them with much needed food and shelter.

In those dire days I fear we were a little intolerant at times—perhaps righteously intolerant, however. I think possibly we had a little of the spirit that actuated our Berkshire ancestors when they required certificates of loyalty as a condition of residence in their town. This locality was certainly not in war days an agreeable residence for the “copperhead,” as the rebel sympathizer was called. Fortunately we had few of these to annoy us. We were Unionists of the most pronounced type.

I have a very clear recollection of an incident occurring in this church, indicative of the prevalent feeling.

Whether through ignorance, or because of the urgency of some church official, I do not know, but however it happened, there appeared in this pulpit on a particular Sabbath morning, a strange clergyman. To us younger members of the congregation, he appeared to be an entirely unobjectionable member of the cloth. But by our elders, he was evidently regarded as little better than one of the wicked. As soon as it was apparent that he was to address us, the hegira began, headed by my good mother, followed by Mr. Thayer Gauss and Mrs. Flavius Brunson, whose extreme views on slavery and rebellion were not unknown to this church and society. As I remember it, a goodly number of the congregation, with considerable exhibition of spirit, joined the procession, and left the church. On inquiry as to the cause of this sudden and unusual secession, I was advised that the occupant of the pulpit was a former member of this church, who had recently been supplying pro-slavery and disunion discourses to a church of Southern sympathizers in Missouri. At any rate, it was made pretty evident that this particular clergyman was a person *non gratis* to this community, at that time.

Prior to the war, there was a wide difference of opinion on the slavery question. It crept into the church through the tract societies. The Boston society was strongly anti-slavery; the New York society had more conservative views. Should the contributions go to New York or Boston? The battle waged here for some time with a good deal of feeling, but was temporarily compromised by dividing equally the amounts received. Finally, however, the Boston adherents discomfited their opponents in May, 1862, when it was voted "that the collection taken for the tract cause this year be paid to

the Boston society, unless otherwise ordered by the donor." This was continued until after the war, when the issue ceased to be of importance.

Of the institutions existing in the before-the-war times, I think I was personally most interested as a boy in the management of the "underground railroad," as it was called. I have a very strong impression that several members of this church and society were stockholders or directors in that concern. Its line extended from Dixie to Canada, and was patronized exclusively by colored people who were slaves and hoped to be free. It had a station in this vicinity, and at times the road appeared to be doing a fairly active business with through passengers, although it usually transported but one person at a time, and ran only night trains. The arrival of a passenger caused great excitement among the local agents, who were people having quite positive opinions as to the iniquity of the Dred Scott decision. After a very hurried and more or less secret consultation among the agents, always accompanied by a collection, the runaway slave disappeared (under ground, presumptively) to appear again at the station next nearer the Queen's dominions.

But these matters were only forerunners to the irrepressible conflict. It was a long, and bloody, and heart rendering time; but the men nurtured here in this house of God were true to their instruction, and true to their better selves. They fought on an hundred battlefields from Bull Run to Appomatox. They were with Grant at Vicksburg, with Sheridan at Winchester, with Farragut at New Orleans, with Sherman as he marched to the sea. Some died on the field of battle; some died in the hospital; some returned shattered by wounds and

broken by disease to die at home ; some survived ; but dead or living, they did their duty nobly for the great cause of right.

Surely our fathers, when an hundred years ago they planted this church in the wilderness, builded better than they knew. Its influence broadened, and deepened, and was wide reaching. Forty years after its founding their sons placed beside it the Academy, that their children might enjoy the advantages of better education.

Of the fifteen incorporators of the Academy, but one survives. And I cannot let this occasion pass without a tribute to him, who for nearly three score years has been a member of this church, and, to my knowledge, long its most devoted friend and supporter. As a patriotic father he gave to his country a gallant son, who fell fighting on the field of Fredericksburg. As a devout Christian, a public spirited citizen, a liberal promoter of education, a generous friend to the poor, he has for the forty years within my memory had the esteem and respect of every member of this community. This centennial celebration would certainly be incomplete without this just recognition of the services to this church and town, of our venerable friend and neighbor, Deacon Frederick Munson.

In this school, of which he was one of the original benefactors, learned and able teachers kept the lamp of learning burning for many years ; while faithful and earnest servants of God have uninterruptedly ministered to the people from this pulpit. The one ministered to the intellectual, the other to the spiritual needs of this community ; together they nurtured here such a generation of men, that when the hour of trial came, and they were tested by the fire of battle, they were found worthy

of the race to which they belonged, worthy of the ancestors from which they sprung, worthy of the church which had planted in their souls those high ideals of duty, of patriotism, of righteousness.

May the spirit of this church, so potent in the past, maintain in the future its power for good. May the close of another century find here men who love their country with equal fervor, serve their God with equal zeal, and are willing to sacrifice themselves for the public weal as unselfishly as the young patriots of 1861, who so nobly died that this nation might live.

ANTI-MASONIC DAYS.

[The following paper, by Mr. Burton Ham, was read by him at a meeting held at the Congregational lecture room, in East Bloomfield, on the evening of November 17, 1896.]

The abduction of William Morgan, a Free Mason residing at Batavia ; his confinement in the jail at Canandaigua in the year 1826, and his subsequent removal to Port Niagara, that was then in charge of a Master Mason named Giddings, were the cause of the greatest excitement all over the country. After being confined in the fort for three days he was supposed to have been cruelly murdered by leading Masons belonging to the order, of which Morgan was a member. The offense which cost Morgan his life was the publication of a book containing the secrets of Masonry, his oath binding him not to divulge those secrets under penalty of death, and that in the most atrocious form. Morgan was brought from Batavia to Canandaigua by four brother Masons, pretended friends, and placed in jail, and from there removed by a strong escort of Masons to Fort Niagara. The abduction and supposed murder caused the utmost excitement all over the country, especially here, in the immediate vicinity where the crime was committed.

At the time of Morgan's abduction, there was a Masonic lodge in this town, containing thirty-three third-degree members of the order, and among them were eleven members of this church or society. Many meetings were held regarding the matter, as Moses Fairchild, one of the eleven members of this society, and a

trustee, was master of the lodge in this town at the time.

The excitement was such that in a short time it divided many families and also many churches in this country, and came near disrupting this church, as most of those in the church decided they would not fellowship with anyone belonging to the order of Masons unless they would secede from the order, which was immediately done by the entire eleven, and soon the charter was surrendered. The secession and surrender of the charter was the end of church difficulties caused by Masonry.

A most notable event occurred about this time, viz: the organization of the Anti-Masonic party, at first a county, then a state, then a national party. It was a strong political power in this state, also in several New England states. It had its first inception in this church. Its first movers were Timothy Buell, Heman Chapin, Josiah Porter and Moses Fairchild. The above-named men, after conferring with many leading men in adjoining counties that were in accord with them in belief, also with many in this county, notably the Grangers, of Canandaigua, met in Canandaigua in September, 1824, and organized the Anti-Masonic party, and the party gained adherents rapidly, and continued its work until Masonry almost wholly disappeared.

For many years the Masons' lodge rooms in this town were in the public house of Joel Steele, in the east part of the town, and quite a number were there initiated into the wonderful mysteries of Masonry. Among those joining the lodge at this place, were Samuel Gillis, William C. Dryer and Dr. Thomas Beach, all of Victor, and they afterwards formed a new lodge in that town, which, I am informed, still exists, and has a large membership,

some of the members being residents of East Bloomfield. Heman Chapin was elected to the assembly of this state in 1828, by the Anti-Masons of this assembly district, and Francis Granger, nominated for governor in 1830, by the Whigs, and supported by the Anti-Masons, was defeated by only a small majority.

My first recollection of attending a religious meeting was about the year 1822, seventy-four years since. Rev. Julius Steele was the pastor at that time, of this church, and for many years after, I listened to his preaching, and I truly believe he was a conscientious Christian, using his whole effort trying to make the whole world better, and I shall never forget his kind manner of accosting all, especially the young. For many years I was a regular attendant at church, and well remember the way meetings were conducted then, being much different from our present custom. The usual services then were a sermon in the morning, accompanied with singing and prayer; also the like services in the afternoon. There was usually a prayer meeting at noon, held in the brick school house, and conducted by the deacons. During cold weather, we small boys were great favorites with the old ladies attending church, being so handy and willing to take their foot stoves to some nearby house and refill them with live coals, and on our return were often told what good boys we were, and we felt richly paid for our trouble.

* * * *

About seventy years ago this church bought six dozen copies of the New England Primer, for free distribution in the village school. The primer contained the Lord's prayer, the creed and illustrated alphabet, beginning thus for letter A: "In Adam's fall we sinned all;" for B, "Thy life to mend this book attend," and so on to

the last letter Z, "Zacheus he did climb the tree his Lord to see," to which a codicil was soon added by the scholars, thus: "The limb did break and he did fall, down came tree, Zacheus and all." The Lord's prayer and illustrated alphabet were often repeated in concert by the whole school, often containing one hundred or more scholars. Doubtless some thus learned the Lord's prayer that never forgot it. Abner Adams and Silas Eggleston were selected by the church to distribute the primers, and I received one from Mr. Adams, with this admonition, "Be a good boy and learn the Lord's prayer." The New England Primer was published in Canandaigua by James D. Bemis in 1819, and was sold by him at fifty cents per dozen copies; it had an extensive sale, but copies of it now are very rarely seen. The primer I here show you is the one I received from Mr. Adams; although it shows great age, I assure you it has been well cared for.

Perhaps some allusion has been made in former papers read during the Centennial exercises, regarding the church temperance work; possibly it has been overlooked, but it should be on record to inform after generations that this church has always been foremost in trying to advance the cause of temperance. As early as 1818 it had its total abstinence society, and in 1820 the record shows it had 145 members. In after years it continued its good work by getting able speakers from abroad, among them being General Riley, of Rochester, some fifty years ago. General Riley, after giving an able lecture, helped re-organize the society, and then distributed a small temperance medal to each member, having for its vignette "The old oaken bucket that hung in the well." Over eighty new members were added on that occasion.

John B. Gough, the most noted temperance lecturer of his time, spoke in this church thirty-five years since to a large audience, many coming a long distance to hear the justly celebrated temperance orator. Also the Woman's Christian Temperance Union has had a good influence, at least in the church, and this church may well feel proud of its record as a temperance body of people. Should the time ever come that professing Christians in all our churches vote as they talk and pray on the temperance question, then all traffic in intoxicating drink will end and drunkenness will cease to be what it now is, the greatest curse of the human family.

THE PASTORS OF THIS CHURCH.

1. OLIVER AYER accepted the invitation to take pastoral care of this church in a letter dated October 25th, 1807. That relation was dissolved by advice of council, April 9th, 1811. Mr. Ayer seems to be the Melchizedek of this history.

2. DARIUS O. GRISWOLD, born, Goshen, Conn., August 5, 1787; graduated Williams College 1808; one year at Andover Theological Seminary; ordained pastor of this church July 1, 1812; dismissed by Presbytery of Ontario, December 8, 1814; pastor Presbyterian Church, Saratoga Springs, 1815-1822; pastor same 1822-23; pastor Congregational Church, Watertown, Conn., 1823-33; acting pastor Saratoga Springs, 1833-39; died there December, 1841.

3. JULIUS STEELE, born Woodbury, Conn., December 29, 1786; graduate Yale College 1811; graduate Andover Theological Seminary 1814; ordained pastor of this church March 13, 1816; dismissed by the Presbytery of Ontario, January 20th, 1829; acting pastor Warsaw, 1829-31; acting pastor West Bloomfield, 1831-38; acting pastor White Pigeon, Mich., 1838-40; died at Constantine, Mich., February 20th, 1846.

4. ROBERT WILLIAM HILL, born, Windsor, Mass., 1803; graduated Hamilton College 1823; graduated Auburn Theological Seminary 1826; married Elizabeth Ann TenEyck, Owasco, July 7th, 1826 (six children, of whom three are now living, and one is Rev. M. L. Perrine Hill, D. D.); pastor Presbyterian Church, Ira, 1826; began

his ministry here January, 1829; installed pastor by council September 10, 1829; resigned July, 1848, and was dismissed January 23, 1849; pastor East Mendon, 1848-52; editor *Genesee Evangelist*; died at Rochester, January 16, 1856.

5. HENRY KENDALL, D. D., born, Volney, August 24, 1815; graduated Hamilton College, 1840; graduated Auburn Theological Seminary, 1844; ordained by Presbytery of Utica, 1844; pastor Verona, 1844-48; installed in this church by council, January 23, 1849; preached his farewell sermon, January 3, 1858, and was dismissed by council May 26; pastor Third Presbyterian Church, Pittsburg, Pa., 1858-61; secretary Permanent Committee of Home Missions of the New School Presbyterian Church, 1861-69; secretary of Presbyterian Home Missions (United Assembly), 1870, to his death. He married Sophronia Luce, April 25, 1848, who survived him until 1896. There were five children, none of whom survived their parents, and one was Rev. Frederick Gridley Kendall. Rev. Henry Kendall died at East Bloomfield, September 9, 1892. Hamilton College gave him the honorary degree of Doctor of Divinity.

6. LUTHER CONKLIN, born, Aurora, Erie County, March 29, 1817; graduated Hamilton College, 1841; graduated Auburn Theological Seminary, 1844; ordained by Presbytery of Onondaga, 1845; married Almira Henshaw, Leicester, Mass., November, 1844; pastor Presbyterian Church, Liverpool, two years; Congregational Church, Moravia, five years; Freeport, Me., about six years; installed pastor of this church May 26, 1858; resigned April 26, 1868; resided in Irondequoit without pastoral charge until his death, October 2, 1888.

7. LEWIS D. CHAPIN, born, Butternuts, N. Y., September 13, 1821 ; graduated from Amherst College, 1851 ; Andover Theological Seminary, 1855 ; ordained October, 1856 ; pastor at Ann Arbor, Mich., 1856-'63, inclusive ; was senior professor of mental and moral science in University of Michigan, 1863-1868 ; 1868-1869 spent in universities of Germany and European travel ; pastor at East Bloomfield, 1869-1873 ; chancellor at Ingham Seminary, at LeRoy, N. Y., 1873-1878 ; 1878-1890, engaged in scientific research and perfecting process for the dephosphorization of iron, patenting same with 23 patents and putting it on the market. This work was forced upon him as a necessary change from previous sedentary habits. In September, 1856, Mr. Chapin was married to Louise White, of Utica, who died in 1862. Two children survive this union. In December, 1864, he was united to Mary F. Huggins, of Kalamazoo, Mich., who survives him, together with two children. Mr. Chapin died at Philips, Florida, on June 18, 1891, of heart failure, superinduced by malarial fever.

8. JOHN PARKER SKEELE, born, Kennebunk Port, Me., October 11, 1821 ; graduated Bowdoin College, 1845 ; graduated Bangor Theological Seminary, 1850 ; ordained and installed pastor, Hallowell, Me., 1850-'56 ; pastor Wilbraham, Mass., 1857-'64 ; District Secretary American Board, at Hartford, Conn., 1864-'70 ; pastor Hatfield, Mass., 1870-'73 ; acting pastor East Bloomfield, October 11, 1873 ; died, April 23, 1881. He married Elizabeth Blodget, Bucksport, Me., 1850, who with two sons survive.

9. ARTHUR F. SKEELE, son of the above, born, Hallowell, Me., graduated Amherst College, 1875 ; graduated

Andover Theological Seminary, 1881 ; ordained and installed pastor of this church, February 21, 1882, dismissed January 28, 1884 ; pastor Congregational Church, Augusta, Me., 1884-'89 ; pastor South Park Congregational Church, Chicago, Ill., 1889-'93 ; pastor Wellington, O., 1893. He married, 1884, Alice Bullard, Hartford, Conn.

10. CHARLES STODDARD DURFEE, born, South Dedham, Mass., July 22, 1844 ; graduated Williams College, 1864 ; graduated Hartford Theological Seminary, 1869 ; ordained and installed pastor "Old South" First Presbyterian Church, Newburyport, Mass., September 8, 1869 ; installed pastor Oakwood Avenue Presbyterian Church, Troy, February 18, 1873 ; installed pastor Central Presbyterian church, Geneseo, September 10, 1874 ; installed pastor Presbyterian Church, Liverpool, June 2, 1881 ; installed by council here, October 8, 1884 ; where he died December 24, 1887. Ellen R. Durfee, his wife, with five sons, survived him.

11.* CHARLES C. JOHNSON, born, Wampsville, July 3, 1837 ; academic studies interrupted in sophomore year for two years' service in the civil war with 74th Regt. N. Y. Infantry ; graduated Auburn Theological Seminary, 1869 ; ordained by Presbytery of Rochester ; pastor Presbyterian Church, Holley, January, 1869-'74 ; pastor Congregational Church, Smyrna, 1874-'84 ; Candor, 1884-'87 ; Munnsville, 1888-'89 ; acting pastor in this church, June 3, 1889 to July 1, 1893 ; acting pastor Arcade, 1893-'96 ; acting pastor Gaines, 1896 ; married Mary C. Green, Sherburne, N. Y., August 7, 1866 ; one son.

* Samuel E. Eastman, of Canandaigua, supplied the pulpit of this church during the interim between pastorates 10 and 11, and in the affections of the people is usually regarded as one of their pastors.

12. MARTIN LUTHER STIMSON, born, Waterbury, Vt., July 6, 1856 ; graduated Dartmouth College, 1878 ; graduated Oberlin Theological Seminary, 1881 ; ordained at Oberlin ; foreign missionary, June 26, 1881 ; married, July 6, 1881, Emily Hall ; Shansi Mission, American Board, 1881-'84, and resigned ; home missionary, North Dakota, 1889-'92 ; acting pastor of this church from October 15, 1893.

APPENDIX.

* CERTIFICATE OF INCORPORATION.

CANANDAIGUA, JUNE 1, 1796.

At a meeting of the inhabitants of No. 10, in fourth range, in the district of Bloomfield, in the county of Ontario, at the dwelling house of Elisha Hoskins, on the 8th day of September last, they then formed themselves into a society for the purpose of supporting a preached gospel by adopting and subscribing a constitution, after which proceeded as the law directs and made choice of three trustees, viz : Ehud Hopkins, Esq., first drawn ; Mr. Ashur Saxton, second drawn, and Nathaniel Norton, Esquire, third drawn.

Be it remembered that on the first day of June, one thousand seven hundred and ninety-six, personally appeared John Adams and Ephraim Rew and made oath to the above information before me, and I having examined it do allow the same to be recorded before me, Moses Atwater, one of the judges of the court of common pleas for the County of Ontario.

(Signed) MOSES ATWATER.

* This Society seems to have been organized more than a year before the church. Another certificate was executed 3 January, 1811, in which the corporate name adopted was *The First Congregational Society of Bloomfield*. It will be observed that no name is mentioned on the original certificate, and it is probable the re-incorporation was had to remedy this and other legal defects.

The dates of incorporation of the other early churches of this vicinity, as they appear in the county records, are as follows :

The First Presbyterian Congregation in Township number eight (Bristol), 29 December, 1796.

The First Presbyterian Church of Palmyra, 20 September, 1797.

The North Congregational Society of Bloomfield (Victor), 13 September, 1798.

The Inhabitants of the Westerly Part of the Town of Bloomfield (West Bloomfield), 15 October, 1799.

The Charleston Congregational Society (Lima), 5 November, 1804.

*THE TIMES OF OLD.

Before the settlement of this town by the whites, the Senecas, in their proud independence, roamed over these hills and along the banks of these streams. Here were broad fields, cultivated by their hands, and the early settlers found much of the country stript of its forests and ready for the plow. And yonder grove, which crowns the summit of this wide-spreading hill, has grown up within the memory of men now living.

These aboriginal inhabitants were a numerous and well established people. This was their home. Here they built their villages, and here they buried their dead. Here dwelt their aged warriors, their wives and little ones, while the young men went abroad for wider hunting grounds and the strifes of war. And even here, council fires have doubtless gleamed; the noise of battle has been heard, and these heavens have been lighted up by the torch of war.

In the summer of 1687, the French, then in possession of Canada, fitted out an expedition against the Senecas, who were supposed to stand in the way of the fulfillment of their ultimate designs for the possession of territory within the present limits of the United States. This expedition was under the command of Count DeNonville, and, including friendly Indians, embraced a force of nearly 2,600 men.

July 12th, 1687, they landed at Irondequoit Bay, and two days after a severe battle was fought between them and the Senecas, in the present town of Victor, where was a large Indian village. The French were victorious; and the Indians committed their village to the flames and fled.

In this town, on Mud Creek, a short distance below where the mill owned by LaFayette Collins, Esq., now stands, was another and much larger Indian village. "Thither we marched the next day," says one of DeNonville's officers, "carrying our wounded on litters, but found nothing but ashes; the Indians having again taken the precaution to burn the village and escape by flight. We were occupied five or six days in cutting down Indian corn with our swords." Two other villages shared a similar fate—one near West Mendon, and the other in the present town of Avon. The same writer says: "In all these villages we found horses, cattle,

* These paragraphs from the discourse preached by Rev. Henry Kendall at the reopening of the church edifice on December 18th, 1851, are added here as containing some valuable notes of the early history of the town and church, which deserve preservation. Comparatively few copies of the original, printed in 1852, are now to be found. The title of the sermon was "The Times of Old," and the text was Psalms 44: 1-3.

poultry and an abundance of swine. The country which we saw is the most beautiful, level and charming in the world."

De Nonville estimates the amount of Indian corn destroyed in these four villages at 1,200,000 bushels. But every practical farmer will give the author credit for great ignorance or intentional exaggeration.

This expedition may be considered the first in a train of causes which wasted away and almost extinguished one of the most numerous Indian tribes that ever inhabited our country. But many proofs exist to show that they were once a powerful people, and that at an early day they were engaged in traffic either with the French by the way of Lake Ontario, or the Dutch and English by the way of the Susquehannah, the Mohawk and the Hudson.

One of their ancient burial places was near the large spring of water, at a little distance from this village, on land till recently owned by Josiah Porter, Esq. Another was near the present site of Shepard's Mills, and a much larger one near the site of the ancient village already mentioned. Here have been excavated many Indian skeletons, buried in a sitting posture, with their implements of war and the chase, necessary, according to their belief, to insure them a safe passage to another world.

Having mentioned these few incidents, which pertain to a people that have passed away, we come to the settlement of this town by the whites, which was commenced in 1789. At that time all this portion of the country was embraced within the limits of the county of Montgomery, and the town of Whitestown.

In the spring of 1789, this township having been purchased of Phelps & Gorham, by a company in Berkshire Co., Mass., Deacon John Adams, one of the original proprietors of the township, and his sons, John, William, Abner and Joseph; his son-in-laws, Ephraim Rew and Lorin Hull; Elijah Rose, Moses Gunn, Lot Rew, John Barnes, Roger Sprague and Asa Heacock, came to Bloomfield, to make it their permanent residence. * * * * *

The family of Deacon Adams and some others did not take up their residence in town till two years later. The first white woman who entered this town as a resident was Mrs. Elijah Rose, and on this account she received a bounty of fifty acres of land. She was not the only woman in this company of early settlers, but being the oldest of all, and a universal favorite, when they reached Canandaigua, two of the men volunteered their services to Mrs. Rose in fording streams; and, pressing forward, reached the township a few hours in advance of the remainder of the party.

In the following winter the county of Ontario was erected, consisting of all that portion of the state lying west of the eastern line of Phelps & Gorham's purchase. This was the first county set off from Montgomery.

In the summer or 1790, other emigrants arrived. General Fellows, one of the proprietors of the town, had a party erecting a saw mill on Mud Creek, a few rods

above the present site of LaFayette Collins' mill. This was subsequently destroyed by fire. Capt. Bacon had another party in town clearing land and sowing wheat for the sustenance of succeeding settlers. Several young men, unmarried, or who had left their families behind them, spent the summer here and returned to the older states in the fall. But according to a census taken in December, 1790, it appears that there were ten families in "No 10," "4th range"—now East Bloomfield, consisting of sixty-five individuals. No town in the county had more females; nor any, except Canandaigua, more inhabitants. This town and Canandaigua had each twenty females.

I have taken much pains to find the names of these ten families. I think there can be no doubt with respect to the following seven, viz: Elijah Rose, Ephraim Rew, Lot Rew, Dr. Daniel Chapin, John Barnes, Allen Sage and Elijah Taylor. And as Deacon Adams was here with a part of his family, and General Fellows and Captain Bacon's laborers were not all gone, these might have constituted the three remaining families. But early in 1791, Messrs. Elijah Hamlin, Eber Norton and Nathaniel Norton, the remainder of Deacon Adams' family, and probably some others, took up their residence in town. And, indeed, from this date, the current of emigration began to flow steadily in this direction. In 1793, "The Genesee Country" was supposed to contain seven thousand inhabitants, and in 1795, fifteen thousand inhabitants.

But there were hardships to be endured in the settlement of this country. On one occasion, a man went to Geneva to obtain fifty pounds of flour for his family, for which he paid \$2.25. At another time, the little colony became so straightened for provisions that they launched a boat at Canandaigua and went eastward, several days, to meet and hasten forward General Fellows' boat coming west with fresh supplies. Wheat was carried on horse-back, there being no road, but a foot path or Indian trail, to a mill which had been erected on the present site of the city of Rochester. Corn was beaten in large wooden mortars.

Sickness, especially agues and fevers, were prevalent in the early settlement of this country. And there was an impression that no one could go to the Genesee River and spend a night without great hazard of a fatal and prevalent fever called the "Genesee Fever." At one time, Rev. Nathaniel Steele, Mr. Nathaniel Norton, and three brothers from Connecticut, went to Genesee and spent the night. Soon after, they were all attacked by this fever, and all but Mr. Norton died. This was a few years after the first settlement of the town.

The Indians sometimes assumed a very menacing attitude towards the whites and caused them great fear. At one time, as they were going to Canandaigua to treat with Government Commissioners, they declared that if the treaty did not please them, they would take the scalps of all the whites.

But these hardships were of comparatively short duration. Such was the policy of the General Government, the liberality of the State, the fertility of the soil and

the enterprize of the inhabitants, that they soon surrounded themselves with the comforts of much older settlements. In March, 1794, commissioners were appointed to lay out a road, authorized by law, from Utica to Genesee River; and on the 2d day of October, 1799, the first line of stages placed on the road, passed through this place.

The first death that occurred in this town was that of the wife of Lot Rew, four years after the first emigrant reached the place. Deacon Adams, the father of the infant colony—being the first to take up his residence here, was also among the first to die. He had seen his children and children's children established around him and cheerful settlers gather on every side. But his work was done! He came in from the field one day and complained of sickness, and went no more out, till ten days after, he was borne out a corpse. No crowd of mere respectful mourners gathered at the funeral; no long train of easy carriages composed the procession, or hearse awaited to bear away the confined dead to an enclosure made sacred by the presence of monuments, erected to many already deceased, but a numerous posterity and afflicted neighbors were there, who bore, to a field consecrated to the dead, but whose turf had yet scarcely been broken, the mortal remains of him who is justly entitled to be called the Pioneer inhabitant of this town.

* * * * *

The town of Bloomfield was organized or set off from Canandaigua, to which it formerly belonged, in 1795, and embraced the present towns of East Bloomfield, West Bloomfield, Victor and Mendon. At the first meeting of the citizens under this organization, Amos Hall was chosen Supervisor, and Jared Boughton, Town Clerk.

* * * * *

In those early days all monies for purchasing the Society's grounds, the Church edifice and the supply of the pulpit, were raised by taxation. And the Society Records, without any apology or hesitation, speak of *levying and collecting* taxes for any of these purposes, and men seemed cheerfully to submit to such an arrangement. The highest tax, at the first, was paid by Nathaniel Norton, afterwards by Alexander Emmons and Jonathan Adams.

When the original church edifice was completed, the first choice of a pew was given to him whose combined age and tax was highest; every year of one's age over twenty-one being equivalent to one dollar on the tax—so that he who was seventy years of age and gave \$25, had as good a choice in the pews as he who was but twenty-five years of age, though his tax had been \$70.

* * * * *

The population of this town has been a stable population. Very many of the early settlers have died here. And since the original inhabitants were nearly all

from Berkshire County, Mass., and Goshen, Conn., an unusual number of persons are connected by ties of blood. But the children have followed in the footsteps of their fathers. Of the descendants of Deacon Adams, nearly fifty, and of the descendants of Deacon Dowd, whose daughters came here at an early day—and himself subsequently—more than fifty have united with the church. * * *



The Congregational Church,
West Bloomfield, N. Y.

FROM THE REPOSITORY-MESSENGER.
AUGUST 17, 1899.

Historical Papers

read at the

Centennial Anniversary

of the

Congregational Church

of

West Bloomfield, N. Y.,

August 20, 1899.

—THE CHURCH ORGANIZATION—

1899.

PASTOR:

REV. NEWTON W. BATES.

DEACONS:

* M. S. HALL, M. J. PECK, A. H. HOPKINS, M. H. SHEPARD,
C. H. HOPKINS, W. N. COTTRELL.

CHURCH COMMITTEE:

JAMES ELTON, W. T. CASE, AND THE DEACONS.

CLERK AND TREASURER:

M. H. SHEPARD.

THE SOCIETY.

Trustees—G. M. SHEPARD, H. C. BROWN, JAMES ELTON, C. H. HOPKINS,
W. T. CASE, P. F. LEECH.

Clerk and Treasurer—GEORGE B. AYERS.

THE SABBATH SCHOOL.

Superintendent—E. G. SHEPARD.

Assistants—C. H. HOPKINS, MISS H. L. HALL.

Secretary—MRS. R. M. PECK. *Treasurer*—GEORGE M. TYLER.

Librarian—W. P. AYERS. *Assistant*—FRED G. OLNSTEAD.

Teachers—Rev. N. W. Bates, Mrs. M. E. Beckwith, M. H. Shepard, Miss
Amelia S. Hall, Mrs. B. W. Hopkins, James Elton, Miss Nel-
lie S. Cottrell, Mrs. C. H. Hopkins, Mrs. H. C. Brown, Mrs.
H. C. Dixon, Mrs. W. P. Mann, Miss Grace M. Hall, Mrs. C.
M. Hendee, Miss Nellie A. Peck, Miss Florence C. Olmstead,
Miss Harriet L. Hall.

WOMAN'S MISSIONARY SOCIETY.

President—MRS. N. W. BATES.

Vice-President—MISS H. L. HALL.

Secretary—MRS. C. M. HENDEE.

Treasurer—MRS. B. W. HOPKINS.

Y. P. S. C. E.

President—MISS NELLIE S. COTTRELL. *Vice-President*—LEWIS H. FITCH.

Recording Secretary—MISS GRACE M. HALL.

Corresponding Secretary and Treasurer—MISS HARRIET L. HALL.

CHOIR.

Chorister—ELON G. SHEPARD.

Organist—MRS. H. C. DIXON.

MISS GRACE M. HALL, *soprano*; MISS NELLIE A. PECK, *alto*; ELON G.
SHEPARD, *tenor*; GEORGE B. AYERS, *bass*.

(* Deceased).

Introduction.

The Congregational Church of West Bloomfield, was organized Aug. 16, 1799. The celebration of this anniversary was held on Sunday, Aug. 20, 1899. The arrangement of plans for the occasion was entrusted to the following Centennial Committee: Rev. N. W. Bates, Deacon M. H. Shepard, Deacon C. H. Hopkins, W. T. Case, Mrs. R. M. Peck, and Miss H. L. Hall. Under the direction of this committee the program was prepared, and other committees were appointed, as follows: Invitation, Rev. N. W. Bates, Mrs. R. M. Peck, Mrs. H. C. Dixon; Reception and Entertainment, Mrs. E. G. Shepard, Mrs. James Elton, Mrs. H. S. Brown, Miss Grace M. Hall, Mrs. W. T. Case, Mrs. G. M. Shepard, W. P. Ayers, F. G. Olmstead; Ushers, G. M. Tyler, G. E. Leech, C. C. Peck, H. E. Shaddock; Finance, E. G. Shepard, H. C. Brown.

The Church was beautifully decorated, under the direction of Mrs. R. M. Peck, Mrs. H. C. Brown, and Mrs. W. P. Mann, with flowers and ferns, and the dates, 1799-1899, underneath an evergreen star, were on the wall back of the pulpit. On the walls of the Church and of the Chapel were portraits of former pastors and prominent members of the Church and the Society.

The music was furnished by the choir, assisted by Mrs. Cora Hollingsworth, Miss Fannie Griffiths, Miss Lucy Hollingsworth, and Miss Cora Hollingsworth, sopranos; Mrs. G. B. Ayers, Miss Cora L. Hopkins, and Mrs. Jennie A. Pierce, altos; G. M. Shepard, H. C. Dixon, and E. R. Horton, tenors; B. W. Hopkins, R. P. Webb, and M. H. Shepard, bass; Miss Clara A. Shepard, assistant organist. Mr. E. A. Gustin led the chorus.

Three noteworthy gifts were presented to the Church during the day; a Steinway upright piano, in memory of Miss Sarah L. Brown, by her brothers and sister; a check of fifty dollars, to assist in defraying the expenses of the Centennial, from Augustus C. Brown, Esq., of New York; and an elegant chair for the chapel platform, from Mrs. R. M. Peck.

On the Monday evening following, a Centennial Reception was held at the Church. Letters from former members of the Church and Society were read, reminiscent addresses were made by Rev. S. M. Day, of Honeoye, Hon. C. R. Case, of Allen's Hill, Rev. John Patchin, and Rev. S. B. Sherrill; and a musical program was rendered, consisting of piano solos by Miss Clara Shepard and vocal music by Mrs. Cora Hollingsworth, Miss Fannie Griffiths, Miss Lucy Hollingsworth, Miss Cora Hollingsworth, Miss Crystal Eastman, B. W. Hopkins, and an anthem by the chorus.

In the Chapel was an interesting display of Centennial antiquities, which had been gathered and arranged by the following committee: R. M. Peck, Miss H. L. Hall, Mrs. W. N. Cottrell, C. H. Hopkins, W. T. Case, James Elton.

Refreshments were served under the supervision of the refreshment committee: Mrs. H. C. Brown, Mrs. W. P. Mann, Mrs. W. P. Ayers, G. B. Ayers, H. S. Brown, G. E. Leech.

On a subsequent Thursday evening other letters from former members of the Church and Society were read.

In response to a very general request, this pamphlet, containing the historical papers of the Anniversary, is published.

Program.

Sunday, August 20, 1899.

10 O'CLOCK, A. M.

Organ Prelude—Meditation. *Johnston*
MRS. H. C. DIXON.

Doxology—Praise God from Whom All Blessings Flow.

Invocation, by the Pastor.

Responsive Reading—Psalm 89 : 1-37.

REV. SAMUEL B. SHERRILL.

Anthem—Great and Glorious. *Beirly*

Scripture Lesson—Joshua 24 : 1-28,

REV. ANNIS F. EASTMAN.

Solo—I Will Praise Thee, O God. *Lansing*

MISS FANNIE L. GRIFFITHS.

Prayer, by the Pastor.

Hymn 300—I Love Thy Kingdom, Lord.

Offertory—Jesus, Lover of My Soul. *Lassen*

MRS. HOLLINGSWORTH AND MISS CORA HOLLINGSWORTH.

Historical Address, by the Pastor—Psalm 126 : 3.

Prayer, REV. JOHN PATCHIN.

Solo—One Sweetly Solemn Thought. *Ambrose*

MRS. CORA HOLLINGSWORTH.

Sacrament of the Lord's Supper, Conducted by the former Pastors.

Presentation of Piano to the Church, in memory of Miss Sarah L. Brown,
in behalf of her brothers and sister, by Rev. Annis F. Eastman.

Duet—No Sorrow There. *Stebbins*

MRS. CORA HOLLINGSWORTH AND MRS. H. C. DIXON.

Benediction.

Organ Postlude--Hark, My Soul. *Dykes*

MRS. H. C. DIXON.

2 O'CLOCK, P. M.

Organ Prelude—Largo. *Handel*

MRS. CLARA A. SHEPARD.

Scripture—Psalm 121.

Prayer, REV. S. M. DAY, OF HONEOYE.

Hymn 533—How Firm a Foundation.

Paper—The Pastors.

MRS. M. J. PECK. (Read by Mrs. C. M. Hendee.)

Letter from REV. OTIS D. CRAWFORD.

Anthem—Before Jehovah's Awful Throne.....*Madan.*
 Paper—The Church Property, R. M. PECK. (Read by Mrs. R. M. Peck.)
 Duet—The Angel.....*Rubinstein*

MRS. HOLLINGSWORTH AND MISS LUCY HOLLINGSWORTH.

Paper—The Choir, GEORGE M. SHEPARD.

Address, REV. JOHN PATCHIN.

Paper—The Primary Class.

MRS. A. H. HOPKINS. (Read by Mrs. Cora Hollingsworth.)

Paper—The Young People's Work.

MISS HARRIET L. HALL.

Duet—My God and Father, While I Stray.....*Mendelssohn*

MRS. CORA HOLLINGSWORTH AND MRS. H. C. DIXON

Address, REV. SAMUEL B. SHERRILL.

Hymn 139—All Hail the Power of Jesus' Name.

Benediction.

Organ Postlude—Processional March MISS CLARA A. SHEPARD.

7 : 30 O'CLOCK P. M.

Organ Prelude—At Evening.....*Buck*

MRS. H. C. DIXON.

Scripture—Philippians 4 : 1-9.

REV. W. D. ROBINSON, OF EAST BLOOMFIELD.

Prayer, REV. AURELIAN POST, OF BRISTOL.

Hymn 20—The Day Is Gently Sinking to a Close.

Paper—The Deacons.

MRS. M. H. SHEPARD. (Read by Miss Clara A. Shepard.)

Anthem—Jerusalem.....*Mason*

Paper—The Trustees, P. F. LEECH.

Solo—Sinks the Sun in Solemn Splendor.....*Ambrose*

MRS. CORA HOLLINGSWORTH.

Paper—Woman's Work, MISS ELVIRA L. TAFT.

Solo—Come Unto Me.....*Handel*

MISS FANNIE L. GRIFFITHS.

Paper—The Sunday School, MRS. R. M. PECK.

Duet—My Faith Looks Up to Thee.....*Nevin*

MRS. CORA HOLLINGSWORTH AND B. W. HOPKINS.

Address, REV. ANNIS F. EASTMAN.

Doxology—Praise God From Whom All Blessings Flow.

Benediction.

Organ Postlude—Triumphal March.

MISS CLARA A. SHEPARD.

Historical Address.

By Rev. Newton W. Bates.

TEXT—“*The Lord hath done great things for us; whereof we are glad.*”—Psalm 126, 3.

We who are the heirs of a century of the life of this Church are here to-day to listen to its story, to learn its lessons, and to rejoice over our heritage. Gratefully would we acknowledge the good hand of God that is over us at the present time, and eagerly would we learn how in the generations of the past that same good hand has been over our fathers as they built, here in what was the wilderness, a temple of the Lord. They have left us not simply a building of brick, but a grander structure, an institution built up of holy lives and worthy deeds, its foundation the Rock of Ages, its walls the prayers and praises, the labors and sufferings, of the worthy men and women that have served God here, its roof the blessing of the Lord resting down upon us, its spire the heavenward aspiration of this people. As we look around us and consider the value of this, our inheritance, we can but exclaim in the words of the Psalmist: “The Lord hath done great things for us; whereof we are glad.”

In the planning of the exercises for the day it has been my task to bring to you in a general way the story of the century. Others are to present more in detail some chapters of the story, so that if what I say shall seem to be incomplete in any way, you will find that all is told before the day is ended. That which I shall bring to you is gleaned almost entirely from the records of this Church, which were faithfully kept and have been carefully preserved. It will be inevitable that parts of the story will be told more than once to-day, as the sources of information are the same for all of us, and many of our papers run along parallel lines, yet dealing with different subjects.

One hundred and ten years ago the first white family, that of Col. Peregreen Gardiner, moved into this town. Others followed rapidly, so that when Gen. Amos Hall took the census one year later, in 1790, there were seven families, with a total of twenty-six persons, residing here. One hundred years ago an earnest and devout body of men and women met at some place in this immediate vicinity and organized themselves into a Church. I have not been able to learn the population of the town at that time, but from data giving the increase of population of the county during that decade I judge that not far from four hundred people were resident in the town.

Concerning the conditions of life in those early days, I cannot do better than to quote extensively from the records of this Church. Our Church records say that: "The first settlers, as is usual in all new settlements, were obliged to undergo many fatigues and hardships. They were at a very great distance from the other settlements from which all the necessaries of life must be procured. Mills also were at a great distance. Their hardships, however, were neither so great nor of so long continuance as is usual in the beginning of most new settlements. The soil was found very productive, and almost immediately supplied the inhabitants and their cattle with sustenance. Mills were very soon erected, and then the hardships peculiar to all new settlements were at an end.

"Though the white inhabitants in the whole of the Genesee tract were for several years but a mere handful, and on the other hand the Indians were very numerous, yet through the good hand of God upon the people, there never was any serious difficulty subsisting between them. The white inhabitants in the midst of savages lived in peace and security. This circumstance, among others, undoubtedly contributed in a very great degree to promote the rapid settlement of the country in general and the society of Bloomville in particular. The settlement of the society was so rapid that in a very few years a sufficient number of families resided in the place to form a respectable congregation."

As to the character of the people, the record says: "The first settlers of the society, as is common in most newly settled countries, were drawn thither by motives of personal interest. Religion was not their primary object in removing from the old settlements into these western wilds. There is reason to believe that very little of the fear of God existed in the society for a long space of time. Ebenezer Curtis, Esq., was the only professor of religion that resided in the society for several years. The public worship of God was wholly neglected, and the inhabitants devoted their time and talents to the acquisition of temporal prosperity, regardless of the one thing needful. The wilderness budded and blossomed as a rose, in a natural but not in a spiritual sense."

Thus the community continued, with only one professing Christian, until 1796, when Elisha Wade (be his name ever honored) came to the settlement and "set up the public worship of God in his own house upon the Sabbath." This is the first public religious service held in the community, according to our record. Another authority says that the first public religious service was held in 1793. In the meantime a few churches had been established in the neighboring towns. A church was organized in Charlestown (now Lima) in 1795, and in East Bloomfield in 1796. The organization of the East Bloomfield church had probably the greatest influence in this community, for we know that the year of its organization, 1796,

three persons from this community were converted and united with that Church. These persons became members of this Church on its organization, and one was its first deacon.

In the year 1795 Rev. Zadoc Hunn came to this region, locating on a farm in Canandaigua near Bristol. He had no settled pastorate, but was frequently in all the surrounding communities, preaching as opportunity offered, and occasionally he would preach here. Our records say: "He is since dead, but his praise is still in the churches. Of him it may be truly said, 'He was a good man and full of faith.'" About this time the missionary societies from the older settlements began to work in this region, and occasionally one of the missionaries would preach in this community.

As a result of all these influences—the missionaries, the preaching of Zadoc Hunn, and the faithful lives of the few professing Christians—there came a great revival in the winter of 1798-'99. In a letter dated April 29, 1799, one of these missionaries, Rev. Seth Williston, says: "There has been a very pleasing attention to the one thing needful in several societies in this county (Ontario) during the winter, and it still continues. At Bristol and at Bloomfield there has been, and still is, a most solemn attention to the concerns of eternity. Bloomfield is a large town; it contains three Congregational societies; the awakening has prevailed in them all. The Spirit evidently began to be poured out upon Bristol and Bloomfield about the beginning of the year. It has been difficult during the winter to get places large enough to accommodate or even contain the people who have come together. Once I saw about four hundred people assembled at one place. The awakening among us is very free from noise and wildness." A letter written somewhat later, probably in 1800, by Rev. Jedediah Bushnell, says: "The work increased gradually through the winter. But in the spring and summer following God made a more wonderful display of divine power and grace in the conversion of sinners. The convictions of sinners have been regular, solemn and pungent; their conversions calm, rational and heavenly."

Our own record of the event is as follows: "During the years 1799 and 1800 it pleased God, in a most extraordinary manner, to pour out his spirit in many parts of the new settlements. Christians received a fresh anointing of the Holy Spirit, and sinners were awakened. They who had all their lives long lived in carelessness and stupidity now saw that they were indeed sinners and were brought anxiously to enquire, 'What must I do to be saved?' Of this shower of divine grace the society of Bloomville received a part. Several were brought out of darkness into marvelous light and made monuments of God's infinite power and mercy. Such a number of persons who had obtained hopes of their having experienced a saving change now resided within the limits of the society that it was thought advisable that they should be formed into a church state. Rev. Joseph

Avery, a missionary from the Berkshire Missionary Society; Rev. Jedediah Bushnell, a missionary from the Connecticut Missionary Society; and Rev. Reuben Parmele, of No. 11, 4th Range (Victor) being called, came and attended to the business. After having examined the candidates respecting their belief of the great doctrines of the Gospel and their experimental acquaintance with the Religion of Jesus, they proceeded to organize them into a church state."

Our Church records do not contain the exact date of this organization, but in the History of Western New York, written by Rev. James H. Hotchkiss, who was the first pastor of this Church, the date is given as August 16, 1799. We know that the Society was organized October 15, 1799, for of that there is an official record. It is, therefore, presumable that Mr. Hotchkiss had ascertained the exact date of the organization of the Church from some other records, and that August 16 is the correct date of organization. It has so been accepted by the Church, and so printed in the manual published in 1862. We are also unable to tell the place in which this meeting was held, although it is probable that it was in the school-house then in existence, near where the present school-house now stands.

There were nineteen original members, and their names should be honored. They are as follows: "Ebenezer Curtis, Esq., a member of the Second Church of Christ in Granville, Mass.; Samuel Handy and Sarah his wife, and Mary, wife of Philemon Hall, members of the Church of Christ in (East) Bloomfield; Dan Canfield, and Rachel, wife of Joseph Gilbert, members of the Second Church of Christ in Hartland, Conn.; Elizabeth, wife of Martin Miner, a member of the First Church of Christ in Lyme, Conn.; Elizabeth, wife of Griffing Downs, a member of the First Church of Christ in Guilford, Conn.; together with the following persons who had never before made a profession of religion, viz: Peregreen Gardiner, Griffing Downs, Nathaniel Butler and Sebra, his wife; Reuben Lee and Lois, his wife; Hannah, wife of Daniel Curtis; Rhoda, wife of Ebenezer Curtis; Phebe, wife of Amos Hall; Phebe, wife of Robert Richmond; and widow Comfort Marvin." Seven men and twelve women, they planted in the wilderness a Church of Christ, of which we are now members and into the inheritance of which we have entered. During the preceding year a Church had been organized at Victor, and in the October following one was organized at Bristol. Thus the new Church had neighbors not far distant. Shortly after the organization of the Church, five persons were admitted to its fellowship and communion, viz: "Hannah, wife of Peregreen Gardiner; Sarah, wife of David Fairchild; Elizabeth, wife of John Mack; Tryphena, wife of John H. Stewart; and Sibbel, wife of Dan Canfield." With these twenty-four members the Church continued for two years, until the coming of a pastor. Meanwhile, Samuel Handy

had been elected deacon, a man to whom this Church owes a most profound debt of gratitude for his Godly life and faithful labors. Public religious services, which had been interrupted by the death of Mr. Wade, were reestablished at the home of Deacon Handy. These services were occasionally conducted by visiting missionaries, but more often by the good deacon. They consisted of prayer, scripture, song, and the reading of a printed sermon. Thus we have an organized Church of twenty-four members established ten years after the first white family settled in the town.

It was two years before the Church had a pastor, and four years before he was installed. Rev. James H. Hotchkin, who was the first pastor, did considerable for the building up of the Church. I find a record of twenty-three members added during his pastorate of seven years, thus nearly doubling the membership which he found at his coming. Others are to speak of the pastors and other branches of the Church life, so that I pass over the details of his ministry, pausing only to remark that to him we owe a debt of gratitude for his historical labors, not less than for his pastoral service. For two years after his departure the Church was pastorless. Then, for a time, Rev. David Tullar supplied the pulpit, perhaps for two years, until at length the Church made a great step forward by calling the president of Williams College, Rev. Ebenezer Fitch, D. D., in 1815.

At the coming of Dr. Fitch, there were forty-eight members of the Church, little advance having been made evidently since the Rev. James Hotchkin left, six years before. Immediately the Church took on new life. Thirty-five members were added the first year of Dr. Fitch's ministry, thirteen were added during the second year, thirty-six the third year, and thus on. The largest record is for 1821, when fifty-six were added. An abstract of the record, which was sent to Presbytery, gives the following totals: Jan. 8, 1818, there were 85 members; Jan. 18, 1819, 111; Jan. 18, 1820, 114; Aug. 15, 1820, 107; Aug. 20, 1821, 150; April 28, 1822, 170; Sept. 16, 1822, 176; Jan. 20, 1823, 173; Jan. 20, 1824, 167; Aug. 17, 1824, 144; Jan. 18, 1825, 140; Aug. 23, 1825, 139; Aug. 22, 1826, 137; Aug. 27, 1827, 130. You have noticed that there was a decline in the number of members during the later years. For this there are several reasons. The great rush of new settlers was over and people were going on to the great West beyond, instead of settling here. Thus the work of securing new members was chiefly to be done with those already on the ground. The advancing years of the pastor doubtless rendered him less able to perform the active duties of his earlier pastorate. There was also an unfortunate series of events in connection with one of the deacons, who, in addition to other faults, opposed the pastor. The difficulty resulted in a protracted church trial, to the evident injury of the cause of Christ,

This leads me to turn aside for a moment to consider the Church discipline of the early Church. The early record is a sad one in its history of the discipline of members. The theory of Church government of the time evidently was that the Church was not only to watch over, but to watch, its members, and any infraction of the law of God was to be dealt with. The usual method was for the pastor or a deacon or any member to go privately to the offender and remonstrate with him. If this was of no avail, a second visit was made with some witness. If this was still unavailing, the matter was laid before the Church. Thus far the method was scriptural. A day was then set for trial, witnesses called, and citations issued to the offender, and the matter was publicly tried before the Church, and a vote was taken as to whether the charges were sustained. I find the following charges brought up at various times against different members: falsehood, horse stealing (acquitted), intoxication, immorality, absence from Church, unkind speaking, turning one's horses into a neighbor's field, becoming a Universalist, becoming a Quaker, riding and visiting on Sunday, selling intoxicants contrary to law, neglect of family prayer, and thus on. We sometimes speak of the good old days, and lament the present degeneracy; but sin abounded then as now, and I doubt if the average of Christian living were any nearer the ideal then than now.

If our ancestors were inclined to be somewhat inquisitorial in their methods of discipline, we may, however, read between the lines of the record very clearly one comforting fact. This is that it was usually with sadness of heart that discipline was administered. The conscience compelled them to take some notice of the offence, and they did their duty faithfully; yet it was usually done sorrowfully rather than eagerly. Doubtless the Prince of Evil did not fail to use this opportunity sometimes for the development of a wrong spirit, and some good men were, unawares, caught in his net, and found Church discipline a convenient method of punishing their enemies; but there is an evident reluctance in the action of the Church, usually, that shows not hate but sorrow. This is most clearly shown by the great reluctance with which final action was taken, when it would result in excommunication. Every effort was made to reclaim the offender; there was postponement again and again of final action; any slightest indication that the offender would repent and make due confession to the Church was sufficient for further delay of final action. Tenderly if sternly, lovingly if yet severely, did the early Church deal with its wrong-doers. Such cases of discipline are confined almost entirely to the first half century. In the later years it has seemed to the Church that a wiser way is to deal more quietly with such matters, leaving more to be settled between the soul and its God. The peace of the Church has certainly been promoted in this way, and I do not think that its purity has been at all diminished.

It was during the pastorate of Dr. Fitch, in 1819, that the Sunday-school was first organized. A little later, in 1820, the Church committee was established essentially as now. With a few intermissions, it has continued until the present. In 1825 a Foreign Missionary Society was organized. Under date of January 20, 1826, I find this record, which may serve as a sample of some of the methods of the day: "On motion of a member, the question was put by the moderator, 'Does this Church approve the practice of professing Christians sending their children, or those under their care and control, to a dancing school, or permitting them to attend such school?' Voted unanimously that the Church does not approve of it." A committee was then appointed to see and converse with such members as are said to be in this practice, and to express to them the views and feelings of the Church on the subject. There are occasionally records of similar action on kindred questions, but let this suffice. The pastorate of Dr. Fitch was the real upbuilding of the Church. Finding it with forty-eight members, he left it with one hundred and thirty members, and had seen it having one hundred and seventy-six members, within six of its present membership. In general, these early years were years of growth in grace, for the Church.

You have noted that in the organization of the Church it is called "The First Congregational Church of Bloomville." How long this name was used is uncertain. During the pastorate of Rev. J. H. Hotchkin the records are regularly dated at Bloomville, once the entry being made "Bloomville in the town of Bloomfield." As early as 1814 the records begin to be dated West Bloomfield, but, on the other hand, the record of the call of Rev. S. C. Brown, February 1, 1828, is a call to preach to the Church and people of Bloomville. After this the name Bloomville disappears from the records of the Church, but it is continued in the records of the Society until 1843. Probably the date of the setting off of this town from East Bloomfield, February 11, 1833, ends the popular use of the name, but it was continued in such official matters as required its use, because of the legal name of the Society.

The difficulties that had arisen in the last years of the pastorate of Dr. Fitch were carried over into the succeeding pastorate, that of Rev. Silas C. Brown. Most commendable efforts were made by the pastor to harmonize this disagreement, and there is a record of a meeting at the opening of his pastorate at which a long series of resolutions was adopted, which I summarize as follows: (Jan. 15, 1828) "Whereas, difficulties have existed in this Church for a long time, so that the Holy Spirit has in a great degree been withheld, and, whereas, we do feel that we love our Lord Jesus Christ and the prosperity of his cause. Therefore, resolved, that we refer all these difficulties to the throne of grace, and promise never to let the aforesaid difficulties come before us, and never to be influenced by any feelings that have grown out of these difficulties." It was a good

resolution, but evidently it was not kept, for discord in reference to other matters revived former quarrels, and the storm which had been threatening burst forth in a division of the Church. I would not open the pages of this chapter if it were not that the division has been entirely healed, so that the Church gives us a beautiful example of how the bitterness of past strife may be entirely put away, and Christian love and fellowship may reign in all hearts. But while the storm raged it was violent. Within three years after this harmony meeting just referred to, the pastor had been dismissed, called again as pastor, a new Church built for him and his flock, a new Church organized to worship in the old building, and another pastor called for this Church. For thirteen years this division existed, and then the difficulties were laid aside and both Churches united in the present organization. During the years of division, Rev. S. C. Brown was pastor of the Church worshipping in the new building, at first for about five years, and again as supply. Others who served as pastors there were William Beardsley and Daniel Gibbs, as installed pastors, and Rev. J. G. L. Haskins, and Rev. Eliphalet A. Platt, with perhaps others, as supply.

The Church worshipping in the old building likewise had many pastors in its days of division. William P. Kendrick, Julius Steele, George Clark, Gerge W. Bassett, and C. Rufus Clark are the names, and only one of them remained longer than a year. It was a triumph of Christian common sense when in 1843 the two Churches united. Very naturally, time was required for the old animosities to pass away, but to the credit of the present generation be it said that there is now no evidence of what was then so painfully apparent. Our strife now is in seeing who shall do the most for this loved Church, and the tokens of such love are delightfully manifest.

During the era of division each Church seems to have prospered, numerically, at least. I cannot learn the membership at the time of the division, but forty members remained to worship in the old Church, and seventy-five went to the White Church, as the new building came to be called. This gives a total membership at the division, if these two lists include them all, of one hundred and fifteen. When the union was effected the new Church was made up of one hundred and eighty-seven members, coming in about equal number from each Church. Thus the thirteen years of division had added seventy-two members to the Church rolls, an evidence that there had been good work done in each Church, for the salvation of souls, and we know from other sources that the pastors were most faithful in their labors.

It was during this period, also, that another organization was effected which evidently did much for the good of the community, "The Temperance Society of the Town of West Bloomfield." This was organized June

25, 1837. The record book of this society, as it was kept, for thirteen years, is still in existence, and is full of interesting items. From it we learn that the first officers were: President, John H. Gardner; Vice Presidents, Revs. Julius Steele, S. C. Brown, and Jason Chapin; Secretary, William Pilsbury; Treasurer, Edwin A. Hendee. One hundred and thirty-nine members united in forming this society, of whom I think, only one is now living here, Mary Ann Hendee, now Mrs. M. J. Peck. Evidently considerable good work was done, for over forty names were added at a meeting in October, 1838, and eighty names were added in May, 1839. It was the custom of the society to secure a brass band, and an enthusiastic temperance orator. Through both of these agencies the interest of the community was aroused, and many were influenced to take the pledge. I cannot learn how long this organization continued, but the last record in the book that was placed in my hands, dated thirteen years after its organization, is that officers were elected as follows: President, Jasper C. Peck; Vice Presidents, Sireno French, Wm. F. Sheldon, Silas C. Brown; Secretary, Daniel M. Smith; Treasurer, Stephen Hendee. S. H. Ainsworth is recorded as introducing a resolution. From these names we may be sure that the work did not cease, though we do not now find the record of what was done. Their good work for the temperance cause, and especially the work of Mr. Ainsworth, is well known to-day.

The first record of any formal Church action on the subject of temperance is on June 21, 1839, when the following resolution was adopted: "Whereas, the use of all intoxicating drinks as a beverage is a great and appalling evil, destructive alike to the souls and bodies of men; and, whereas, we, as a holy and peculiar people, are bound to use all our influence against vice of every kind; therefore, Resolved, that we as a Church do agree that we will not use intoxicating liquors as a beverage, nor traffic in them—that we will not provide them as an article of entertainment, or for persons in our employment, and that we will in all suitable ways discountenance their use throughout the community." This is a resolution that we of the present day may well reaffirm. From time to time in the following years similar resolutions were adopted.

Soon we find that the temperance resolutions were coupled with other on antislavery. The first antislavery record that I find is on June 5, 1841, when C. R. Clark was pastor, delegates being appointed to attend a Christian Antislavery Convention, to be held at Auburn. The report of this committee is still in existence, and as a result of the report a series of resolutions was adopted by the Church declaring slavery a sin, protesting against it, and determining to use "every lawful and Christian exertion" to procure its removal. At the first Church meeting after the union of the two Churches, held April 10, 1843, strong resolutions were adopted against intemperance and slavery. These resolutions were revised and strength-

ened and reaffirmed Nov. 30, 1861, and are printed in the old manual which many of you still possess. There is evidence that the Church did not confine itself to resolutions against slavery, for I find on record that on May 18, 1856, a collection amounting to \$11, was taken for colored fugitives. The Underground Railroad also had a station here, Dr. W. F. Sheldon, S. H. Ainsworth, Jesse Shepard, Harrison Hopkins, and perhaps others, aiding or concealing runaway slaves on their way to Canada. Doubtless if the secrets of the "Underground" were all told, some of you here present may have been accessory to some of these escapes.

The records of the Church do not contain much concerning the Civil war. What little there is consists of accounts of special services of humiliation and prayer in the dark periods of the war, or of thanksgiving for victories of our army. These services were usually held in response to the President's proclamation. We are not to infer from the brevity of the record that patriotism was lacking, or that nothing was done. Action was taken as a community, rather than as a Church, and the record is found elsewhere. Indeed, the chief record is that in yonder cemetery, where the names of those who went from this town and died in the service, are graven on a worthy monument. From records kept by Myron S. Hall I find that five young men went to the front, who, at the time of their going, were members of this Church. These were Lewis R. Gates, John C. Griffiths, Wm. N. Page, William F. Sheldon, and Wm. H. Shelton. Two of these went never to return, Lewis R. Gates and Wm. F. Sheldon. George W. Sheldon, formerly a member of this Church, but at the time of his going to war a member elsewhere, was also one who died at the front. Others from the town went who afterward united with this Church. Some of these have passed away. Others are with us still, loyal as ever to their country, and also loyal to their God. I would not pass from this topic without some reference to those who were of the congregation who went to the war. From the record above referred to I find that forty-three, including the five before mentioned, went to the war out of the congregation worshipping at this Church, while from the entire town one hundred and forty-one went into the service. Under date of July 7, 1864, I find also the record that "Rev. George W. Sanborne, our pastor, went as an agent of the Christian Commission to the army, and was absent several weeks." Thus, from pastor down, the community seems to have done a noble work for the cause of freedom and the Union. May the coming generation prove as loyal as the past.

About the year 1855, at the time that Rev. George C. Overhiser came as pastor, the record begins to contain notices of the benevolent offerings of the Church. Occasionally these gifts are surprisingly large. Thus, July 15, 1855, an offering was made for the American Missionary Association amounting to \$169.31. April 27, 1856, an offering for the Tract Soci-

ety amounted to \$68.83. February 28, 1858, an offering for missions was \$54. Aug. 1, 1869, for the American Board, \$169.55. August 7, 1870, for the American Board, \$51.27, to which, as in many other cases, a liberal giver added \$50, making a total of \$101.27. The annual report for 1869 shows a total of \$309.06, contributed for benevolences. The report for 1871 is noteworthy. The total for benevolences is \$710.90. This includes, for the American Missionary Association, "for the benefit of Miss Gardner," \$201, and for the American Board, \$200. This was in the first year of Rev. John Patchin's pastorate. I have quoted only the larger gifts. There are many others of lesser amount. Other years will show a similar record of large gifts. While the total of gifts from the Church is considerably greater than now, there is also a frequent notice of an additional gift of \$25 or \$50, by some individual givers, whom I would be glad to name, but some of them are here to-day and might protest. May the Lord raise up some such bountiful givers among us for the mission causes of to-day. In the early history of the Church, offerings seem to have been made somewhat indiscriminately, for whatever cause presented itself. Under the date of October 31, 1857, it was voted "to dispense with all agents of benevolent societies," and that such causes as the Church may decide to aid shall be presented by the pastor. But the next Sabbath an agent was present, and a collection taken, as also a few weeks later, so that the resolution does not seem to have been very strictly adhered to.

In the early days the Church services were held in the forenoon and afternoon. Service at night was unusual, and when so held the room was lighted, or rather the darkness was made more visible, by the use of tallow candles, each family bringing its own supply of light. The custom of afternoon service was continued until forty years ago, when on May 22, 1859, during the pastorate of Rev. Pliny F. Sanborne, it is noted in the records that "The usual Sabbath services are changed by substituting Sabbath School exercises for afternoon preaching service, and having preaching service at 5 p. m." This seems to have been the plan for the summer only, as the next year it was voted on May 5, 1860, "To resume for the summer the arrangement for public services on the Sabbath, and for Sabbath-school exercises, which were adopted last summer." This plan was evidently continued for about three summers, and then the second preaching service was changed to the evening, November 2, 1861.

Going back somewhat in the narrative let us note a few items of the record that are worthy of mention. Soon after its organization the Church connected itself with the Ontario Association, a Congregational body. After that association was dissolved, in 1813, the Church was received under care of the Presbytery of Geneva "on the accommodation plan." In 1817 the Church was transferred to the newly organized Ontario Presbytery. At the time of the division in 1830, the Church of which Rev. S. C. Brown was pas-

tor remained Presbyterian. The other, organized by Presbytery as "The Second Presbyterian Church of West Bloomfield," immediately became an independent Congregational Church. The united Church organized April 5, 1843, as "The Congregational Church of West Bloomfield," was independent until the organization of the Ontario Conference of Churches in 1866, when it united with that body, and has continued a member of it, and its successor, The Western New York Association of Congregational Churches and Ministers, which organized in 1893, by a union of several Conferences and Associations.

The first pastor after the reunion of the two churches, Rev. Timothy Stowe, in the three years of his ministry, seems to have been occupied chiefly with the work of readjustment under the new conditions. It was also a time of ingathering, and nearly fifty new members were added to the Church in those three years. I think that at this time the Church attained the largest membership in its existence, as it must have been over two hundred and twenty-five. In the following pastorate, that of Rev. Caleb E. Fisher, there was a decline in membership, for the next report that I can find, some ten years later, in 1853, gives only one hundred and thirty-two, as the total membership, a loss of nearly one hundred, and this notwithstanding considerable additions to the membership. At least two reasons can be given for this decline. About twenty members withdrew early in Mr. Fisher's pastorate, the cause being a dislike of the advanced Oberlin ideas of the pastor, for Oberlin was then regarded with distrust, as being too radical in her teachings. I think that a second reason is to be found in the great number of removals from town at about that period. Certainly very many Church letters were granted to members who were living in other places in the Western part of this State, or in Ohio and Michigan. This seems also to have been a period of activity in Church discipline which removed not a few from the roll of members.

This may be a favorable place for me to introduce a *resume* of what has already been said concerning the number of members of the Church at different points in its history and to add such data concerning later years as I have been able to gather. At the outset, 1799, there were 19 members, soon increased to 24; in 1815 there were 48; in 1820 there were 114; in 1822, 176; in 1825, 140; in 1830, about 115; in 1843, 187; in 1845, probably 225, reaching here its maximum; 1853, 132; 1890, 112; 1863, 147; 1870, 156; 1882, 152; 1888, 197; 1891, 184; 1895, 168; in 1898 the membership was 200 for a single day, but death and revision of the roll leaves us to-day with 182 members. I am well aware that numbers are not a proof of spirituality or of activity. There are sometimes counter forces that work rapidly for the lessening of the membership, such as deaths or removals, while at the same time the absence of any persons moving into the community makes the addition of large numbers possible only at intervals, yet this record of figures

is essentially all that we have by which to measure the results of the work of any period. There is a more accurate statement of results written in the book of God. That record we may sometime read on the great Centennial Day of the ages.

I shall not attempt to record much of the history of the recent years of the life of our Church. The story is fresh in the minds of many of you, and the pastors who have built their lives into this Church during the past thirty years are with us to-day. Their presence will quicken in your memory the recollections of this recent period. It is a pleasant privilege to record that these years have been spent in happy and successful fellowship, with no strife but to excel in the service of the Master. A united people, loyal to much loved pastors, have made the pastorates of recent years peculiarly successful in those things that make for the glory of God.

I am sure that I shall voice the feelings of those who have been here in the pastorate if I turn aside from my theme sufficiently to pay a deserved tribute to one who in all the years of the pastorates of us here gathered has been the strength and stay of this Church, Deacon Myron S. Hall. Others were the builders in the early days, but for over a half century his time, his strength, his interest, his money, his prayers, his counsel have been freely given in behalf of this Church, in which his life was spent. At different times he had held almost every office in the Church, and the value of his services only those who know the intricacies of the affairs of a Church can appreciate. As a personal friend, all of us pastors can bear ready testimony that his friendship was most helpful. In the letters that have come to us from former members, no name is so often mentioned, or so lovingly, as having influenced the writers for good. It is no disparagement of others to say that I do not think that in the history of this Church there has been a person who so long, so ably, and so faithfully has been a leader among this people. He had longed to tarry with us until this glad day, but the Lord saw otherwise, and he is not, for God took him. But, thanks to our Christian faith, we may believe that, with the cloud of witnesses, he is watching us to-day and sharing our joy at the prosperity of this Church.

I should be glad to add a paragraph enumerating those whom this Church has sent out into places of responsibility in this world; the physicians, that with healing ministry have served God in the cure of pain; the lawyers, that have proved that the law of God and of man can be harmonized; the business men that have been able to do great things, and have done them for their Master's sake; the women, who have taken a large place in the life of the world wherever they have been; but time has failed me to make the necessary research, and time would fail me now to enumerate them all. A single item under this head I will, however, present. Two young men have gone out from this Church into the Christian minis-

try. Rev. Harry E. Woodcock, who united with this Church in 1833, soon went to Oberlin to prosecute his studies, and has ever since served God in the Congregational ministry. Now, at the age of 83, he is preaching for a mission church in Kansas City, Mo. Rev. William N. Page, D. D., united with this Church in 1863, and finding a wife among this people, studied theology at Auburn. He has served God as a Presbyterian minister, and is now pastor of the First Presbyterian Church of Leavenworth, Kansas. Two others, Lewis R. Gates and George W. Sheldon, were planning to give their lives to the ministry, but instead gave them in the service of their country. May the Lord raise up in the next century others who will go forth to proclaim his truth.

During the history of this Church it has had four different creed statements; the first, adopted in 1799 at the organization; the second, adopted by one branch of the Church at the time of the division in 1830; the third, adopted at the time of reunion of the two branches in 1843, and used by the Church until December 31, 1898, when a new creed statement was adopted. The movement which resulted in the present creed was begun in 1886, during the pastorate of Rev. S. B. Sherrill, but was brought to completion only a few months ago. In all these different creed statements this Church has stood squarely on the foundation of God's truth. Each era has felt the need of a different wording of its statement of belief, and has emphasized different truths, but always the Church has stood for the great acknowledged truths of the Kingdom. If our newly adopted statement seems to differ from those that have gone before, it is only that we may emphasize the truths that seem to be needed to-day, and that we may state them simply. At the end of the century the Church stands as close to its Master as when the original nineteen stood up and proclaimed their faith in Christ. And here, let me say, that it has come to be a privilege of this Church to be the Church home of all Protestants in the community who love God. Other organizations have been here and have passed away, but the members of those Churches have come in to worship with us, and thus in a common Church home, with one interest, laboring together for the cause of Christ, we lay aside minor individual preferences and join hands for the coming of the Kingdom. May the next century see no change in this respect.

I have finished my story. Gladly would I tell of the work that the faithful pastors here present have done for this Church: Mr. Patchin, whose presence here to-day is a benediction upon his years of faithful labor with us; Mr. Sherrill, who gave himself, literally, for this Church he loved; Mrs. Eastman, the memory of whose briefer ministry here, full of the labor of love, is cherished by all; but you know the history of these years better than I do, and I leave the record of them to others who will read parts of the story of our Church life, and to your own memory.

I have not attempted as I have written this narrative to point out the different ways in which the hand of God has been manifest in leading this Church through the century. You have read that into the story as I have been recounting the history. From the time that the few settlers united to organize a Church, down through all the trials and triumphs of the century, everywhere the good hand of God is manifest, and he has led his people, preserving them in the midst of disaster, teaching them new lessons of service, leading them out into a larger and a better life. As we stand to-day, at the close of the century, we would gratefully acknowledge the goodness of Almighty God which has been about this Church for a hundred years.

And now, as we are gathered for our Centennial service, how can we better unite the past century and the coming century than by sitting together at the table of our Lord. As we do so, let us make that service an acknowledgment to God of his goodness to his people here in the past, and let us also make it a time of renewal of our vows to him, pledging on our part a continuance of that loving loyalty to him and to his Church which we have as an heritage from our fathers. So may the coming century be better than that which has gone. So may we serve our God more faithfully, if possible, than did those who a century ago laid the foundations of this Church of Christ. So may our Sabbath service here to-day bring joy, not simply to our own hearts, but to the glorious company that are gathered in the Heavenly Kingdom, and to the God whom we love.

The Pastors.

By Mrs. Marianna Hendee Peck.

The earliest records of the Church in Bloomville are somewhat obscure, as no very regular account was kept until the settlement of a pastor. Shortly after such settlement, minutes were compiled from the best information that could be obtained, and when committed to writing were read to the Church and approved as authentic. Subsequent transactions, occurring while he was officiating as a candidate, were, after such settlement, compiled from recollection. From such data we learn that "the society of Bloomville," in the town of Bloomfield, was among the earliest settled places in that extensive tract called the "Genesee Country." The first white family, Col. Peregrine Gardiner's, came here in the spring of 1789, and toward the close of the same year another family joined them. The next season others came on to establish homes, but did not immediately bring their families. Within two or three years, however, so many pioneers were on the ground as to form a considerable settlement, and from this time forward their numbers rapidly increased. Ebenezer Curtis is named as the only professing Christian residing in the community for several years, but seven years after the first white family had left their New England home for a cabin in the wilderness, Mr. Elisha Wade came on from Lyme, Conn., and in 1796 set up the public worship of God, in his own house, on the Sabbath, for the first time in the history of the society. It was regularly maintained during the remainder of his brief life—he was called to his heavenly home within the year. In the course of that same year three persons were hopefully converted: Mr. Samuel Handy and wife, and Mary, wife of Mr. Philemon Hall, who connected themselves with the Church in East Bloomfield.

August 16, 1799, this Church was organized as "The First Congregational Church of Bloomville." For a year or more the Church had no pastor. Missionaries sometimes visited them, the few ministers settled in the vicinity occasionally supplied them, yet they were destitute of the stated preaching of the Gospel. During the month of October, 1801, Mr. James H. Hotchkin, then a licentiate, came into the place and was engaged to preach every alternate Sabbath for a period of ten months, at the close of which, August 9th, 1802, he received a call for settlement. In November following, Mr. Hotchkin returned to Bloomfield, having in the meantime been ordained an evangelist by the "Northern Associated Presbytery in the State of New York." The call from Church and Society was renewed and Mr. Hotchkin declared his acceptance. It was then voted that the in-

stallation of Rev. Mr. Hotchkin should be attended on the 19th of May, 1803. "Voted, that the said day be observed as a day of fasting and prayer agreeably to the precepts of the Gospel." Mr. Hotchkin continued in this pastorate to the acceptance of all until March, 1809, when the relation was dissolved by mutual consent, in consequence of the inability of the Society to continue the salary needful for his support. An ecclesiastical council was convened, when he was formally dismissed. After leaving West Bloomfield, Mr. Hotchkin preached for twenty years in Prattsburg, and later in Hector, Wheeler, Campbell, Pulteney, Wayne, Conhocton, and perhaps elsewhere.

After this the Church was for a time without stated preaching, and we are told the next sacrament of the Lord's supper was administered by the Rev. Mr. Phelps, a missionary from Connecticut. Record bearing date of August, 1813, mentions the sacrament of the Lord's supper being administered by the Rev. David Tullar, "who had officiated every alternate month during the past year." After Rev. Mr. Tullar, there seems to have been no stated supply, as the next record is made November, 1814, of the sacrament of the Lord's supper being administered by Rev. Charles Mosher, and again in June, 1815, by Rev. William Clark.

In the summer of 1815, Rev. Ebenezer Fitch, D. D., President of Williams College, Mass., visited the society, and after preaching a few Sabbaths received a call for settlement, which was accepted, and, after tendering his resignation as president, he was installed here into the pastoral office, November 29th, 1815. Under date of November 24 of this year, we find this record: "The Church, agreeably to a previous vote, kept this day in fasting and prayer, to seek the blessing of God on the important relation which is next week to take place between them and the Rev'd Ebenezer Fitch, and on his ministerial labors among them." As one of the earliest pastors, a brief sketch of his life and labors may not be out of place. He was born at Norwich, Conn., September 26th, 1756, and graduated from Yale in 1777. For a period of about two years he was preceptor of the Academy at Williamstown, Mass., and in 1793, when it became incorporated under the name of "Williams College," he was chosen its first president. After twenty-two years of service, he resigned his office there for the pastorate in West Bloomfield, being installed November 29, 1815. His labors here continued for twelve years, during which time one hundred and ninety persons were added to the Church, of whom one hundred and forty-five were admitted on profession of their faith. As the infirmities of age began to be felt, by his own request and with the consent of his people, he was dismissed from active service, in November, 1827. He continued to reside here, and preached occasionally until his death, which occurred in 1833, at the age of 77 years. By special

request his remains were afterward removed to the college cemetery at Williamstown, where a monument was erected to his memory.

Following Dr. Fitch's resignation, a pastoral call, by vote of Church and Society, was extended to Mr. Silas C. Brown, then a licentiate of Buffalo Presbytery, but having his relation removed later to the Presbytery of Ontario. This call having been accepted, at a meeting of the Presbytery, convened April 23d, 1828, Mr. Brown was regularly ordained and installed pastor of the Church in West Bloomfield. Owing to some disaffection among the members the pastoral relation was, after about two years, dissolved April 29th, 1830. But, as a large majority of the Church still desired his ministrations, they voted him a settlement, which was accepted; and within two months he was reinstalled as pastor, continuing as such for five years. Rev. S. C. Brown was born at Northampton, Mass., 1797, graduated from Union College in 1862, and studied at Auburn Theological Seminary. After his pastorate at West Bloomfield, he preached at York and Batavia. Later he returned to West Bloomfield, preaching at Bristol and at Centerfield, and resided here until his death, in 1876.

On June 24th, 1830, forty members of the Church—by request, presented to the Ontario Presbytery and granted—were set off and formed into a separate Church, bearing the name of "The Second Presbyterian Church of West Bloomfield." After this new organization, we find the following, under date of July 7th, 1830: "Voted, that we unanimously desire the labors of the Rev. William P. Kendrick to be continued here, and the trustees of this Society are requested to act with us in entering into an engagement with him as stated supply for one year." No farther record of his pastorate seems to have been made. A little later stands this record: "Proceedings at a regular meeting of the Church, July 20th, 1830. As it is the desire of this Church in W. Bloomfield to become Cong'l in their mode of government, and as they now stand connected with the Ontario Presbytery, Voted, that we request the Presbytery to release us from their connection, and that this request be presented at their next semi-annual meeting." This request was granted, and for a period of almost thirteen years the Churches maintained the worship of God separately, and both increased in numbers.

Rev. Mr. Kendrick's pastorate was followed by that of the Rev. Julius Steele, who supplied the pulpit for about seven years. In 1837, near the close of his ministry, in connection with the labors of Rev. Horatio Foote, an Evangelist, there was a precious outpouring of God's Spirit, with an ingathering of some forty souls. Rev. Mr. Steele's pastorate closed July, 1838. He was born at Woodbury, Conn., 1786. He graduated from Yale College in 1811, and from Andover Theological Seminary in 1814. Previous

to his pastorate here he had preached in East Bloomfield and Warsaw. After leaving here he was pastor at White Pigeon, Mich., and died at Constantine, Mich., in 1846.

Mr. Steele was followed by Rev. George Clark, who was born in Brooklyn, Connecticut, in 1805, ordained in New York City in 1837, preached first in New York City, after that in West Bloomfield as stated supply, for one year. Early in 1840 commenced the pastoral relations of Rev. George Bassett, who continued with us but a few months, being succeeded in November of the same year by the Rev. Rufus Clark, who was the pastor until September, 1842. On the following April 5, 1843, the present organization, by a council of ministers regularly called and assembled, was constituted from members of the two then existing Congregational Churches, bearing the name of "The Congregational Church of West Bloomfield."

Next on record stands the name of the Rev. Timothy Stowe, who began his labors May 1, 1843, and continued in office until 1846. Those who remember him will readily recall his earnest efforts by voice and pen in advocating a higher position on the questions of temperance and antislavery.

He was succeeded by the Rev. Caleb E. Fisher, who was born in Londonderry, N. H., 1815. Mr. Fisher graduated from Oberlin College, in 1841, and from the Oberlin Theological Seminary in 1844. From the Church in Arcade he received and accepted a call to West Bloomfield, commencing his labors here in 1846, and remaining with us until 1855, when greatly to the regret of Church and congregation he accepted a call to Andover, Mass., preaching afterward at Lawrence, Mass., and Appleton, Wis. During his pastorate, in the year 1849, twenty or more were added to the Church on profession of faith. He died at Appleton, Wis., March 19, 1876.

The next pastor was Rev. George C. Overhiser, who began his public ministrations here June 17, 1855, continuing the same until March 29, 1857.

He was succeeded by Rev. Pliny H. Sanborne, of Nunda, who accepted a call from Church and Society here, and entered upon his pastoral duties, July 19, 1857. Mr. Sanborne was born in Reading, Mass., October 25, 1820; graduated at Amherst college, June 20, 1840; was ordained at East Granby, Conn., in 1849; and continued as pastor of the church there until called to Nunda, in 1853. During his pastorate with us of about twelve years, additions to the Church on profession of faith numbered fifty or more. His labors with this people ended in March, 1869, when he accepted a call to the Presbyterian Church in Springfield, N. Y. From there he went to Otego, N. Y. In 1877 he went as a delegate to attend the Pan-Presbyterian Council, which convened at Edinboro, Scotland. He entered into rest, at Elmira, N. Y., January 14, 1894, at the age of seventy-three.

His immediate successor was the Rev. John Patchin, who was born at Newbury, Ohio, December, 1820, and a graduate from Oberlin College in 1886. In response to a unanimous call from Church and Society, he came from Carlinville, Ill., assuming pastoral relations with this people, April 2, 1870, and preaching with acceptance for more than five years, when he removed his connection to Chardon, Ohio. He also preached at Wheatland, Grass Lake, Lodi, and Owosso, Mich., and Olmstead, Ohio. He was one who loved the services of the sanctuary, and during a season of special religious effort here he preached every evening for six weeks, with strength and interest sustained until the close.

Rev. Otis D. Crawford, of Bedford, Mass., was the next pastor of the Church. Mr. Crawford was born in Dubuque, Iowa, in 1842; was a member of Co. A., 9th Iowa Volunteer Infantry, from August, 1861, to September, 1864; graduated from the Chicago Theological Seminary in 1872. He commenced his pastoral work among us, April 15, 1877. During the second year of his pastorate thirty were added to the Church. September 23, 1879, a letter was presented to the Church, asking a release from his duties here that he might remove to another field of labor in Mobile, Ala. With a record given by the Church of faithful and earnest work done for the Master during the two and one half years of his stay among us, this request was granted. Mr. Crawford is now engaged in evangelistic work in Nebraska and other western states,

On April 6, 1880, a special meeting was convened in reference to extending a call to the Rev. Samuel B. Sherrill, of Moravia, N. Y. The Society concurring, this call was given and accepted; and on May 2, 1880, he commenced his labors in this place. A time of refreshing came to the Church in January, 1885, when Rev. Mr. Earl, of Boston, assisted by our own pastor, labored here for a brief period, resulting in the hopeful conversion of more than thirty souls. Also, in January, 1887, following religious services by Mrs. C. A. Weaver, an evangelist, many hearts were quickened and a number made public profession of their faith in Christ. The pleasant ties between pastor and people remained unbroken until June, 1891, when, in consequence of greatly impaired health, after eleven years of faithful service, he was obliged to tender his resignation. In reference to this decision, a special Church meeting was called June 22, 1891, to take action upon it, when, with expression of unabated confidence and earnest sympathy, his resignation was accepted. Rev. Samuel B. Sherrill was born February 3, 1832, in Lebanon, N. Y.; graduated from Amherst College in 1858, and Andover Theological Seminary in 1861; preached in Galena, Ill., New Hartford, N. Y., Meridian, N. Y., Bellevue, O., Fair Haven, Vt., and Moravia, N. Y., previous to coming to this place. Since the close of his pastorate here, he has resided at Palmyra and Clifton Springs, N. Y.

Following this two or three candidates were heard; and later, Rev. Annis F. Eastman was invited to act as a temporary supply, until on January 19, 1891, a special Church meeting was called, at which time a motion was made and seconded "that the Rev. Annis Ford Eastman, of Canandaigua, be invited to become our pastor for one year." This expression, being made unanimous, met with favorable consideration, and on January 31 a letter from Annis F. Eastman was read to the congregation signifying her acceptance, her pastoral relation commencing here on February 1, 1892. On the following June 5th, twelve persons were received into Church communion on confession of their faith. At an annual Church meeting, January 6, 1894, the following resolutions were read and adopted: "Resolved, That we tender to pastors who are still living, Revs. Pliny F. Sanborne, John Patchin, Otis D. Crawford, and Samuel B. Sherrill, and to their faithful wives, co-laborers with them in the Gospel of grace, for us and with us in the past, this renewed expression of our loving remembrance and regard for all their earnest and kindly ministrations." At this time, during the Week of Prayer, so much interest was manifested that the meetings were continued during most of the month. After supplying the pulpit with acceptance for two and a half years, during which time, by a winning personality, and a sympathy ever in touch with the joys and sorrows of another, she had found "an inner place" in many loyal hearts, there seemed an opportunity for more extended usefulness in considering a call from Park Church, Elmira, to act as associate pastor with Rev. Thomas K. Beecher. On April 29, 1894, after the morning service, a letter of resignation was read, to take effect the last of July, at which time our pastor preached her farewell sermon. Rev. Annis F. Eastman was born in Peoria, Ill., in 1852; studied in Peoria and Oberlin; was ordained in 1888 at Brookton, N. Y., and since leaving here has been pastor of the Park Church, Elmira.

In October of the same year, Rev. N. W. Bates, a graduate from Oberlin Theological Seminary, in 1894, came to us, a cordial endorsement preceding him, and occupied the pulpit as a candidate. On the following Sabbath, after morning service, a vote of the Church was called for in reference to inviting Mr. Bates to the vacant pastorate. Expression by vote being decidedly favorable, the following resolution was submitted, and by a rising vote of Church members unanimously adopted: "Resolved, That as a Church we extend a call to the Rev. Newton W. Bates to become our pastor and teacher in spiritual things; and, if accepted, we pledge him our cordial co-operation and support." A concurrent resolution was then submitted to vote of the members of the Society there present, which was also adopted without dissent. On Sunday, November 4, a letter was read to the congregation from Mr. Bates in acceptance of the call, and on November 11, 1894, he commenced his labors here. Rev. Newton W. Bates

was born in Cummington, Mass., December 25, 1859; graduated from Oberlin College in 1882; was Superintendent of Schools in Mt. Sterling and Madison, Ohio; Principal of Case Institute, Shelby, Ala.; Professor in the State Normal College, Florence, Ala.; graduated from Oberlin Theological Seminary in 1894. While pursuing his theological studies he preached at Pittsfield, Ohio. From time to time additions to the Church, by letter and on profession of faith, gave token of earnest and faithful effort for the spiritual needs of his charge, and early in 1898, these efforts were seconded by the coming of Mr. and Mrs. Lewis S. Chafer, "The Singing Evangelists." A very marked degree of interest was awakened, which increased during their fortnight's stay among us, and a little later many hearts were made glad when about forty souls made public profession of their faith in Christ as a Redeemer and Sanctifier, and their only hope of salvation. And while we would not invoke upon our pastor the Oriental benediction, "May you live a hundred years," we would earnestly pray the Lord of the harvest that wheresoever may be his chosen field, here or elsewhere, there shall still be rich fruition, not thirty, not sixty, but an hundred fold.

The Church Property.

By Reynolds M. Peck.

The settlers of the township of Bloomfield came largely from the New England States, and among them were many descendants of the Pilgrims, of Plymouth Rock, who were always loyal to the Church and the school.

The record of the organization of the first religious society in the western part of the town of Bloomfield, is as follows: "At a meeting of the inhabitants of number ten, in the fifth range of townships, in the County of Ontario, State of New York, being the southwestern part of the town of Bloomfield, and the easterly part of the town of Charleston (now Lima), in said county, convened according to law, and holden in the school house of the first school district in number ten, on Tuesday, the 15th day of October, 1795, Ebenezer Curtiss was chosen moderator, and Ezra Waite, clerk. It was voted to form themselves into a religious society. It was also voted that the board of trustees consist of six persons. At the same meeting, Dan Canfield, Amos Hall, Samuel Handy, David Parsons, Robert Taft, and Clark Peck were chosen Trustees. Voted that said Society be called the Religious Society of Bloomville."

The first authenticated record of the Society taking any steps to provide a meeting-house, or place for religious worship, was on December 31st, 1802, when the question of building an addition to the school house, for religious services, was considered, but no definite action taken, till at a special meeting held March 21st, 1804, it was voted to build an addition to the school house, if the consent of the proprietors of the house could be obtained, and the necessary funds raised. Nothing was accomplished, and at a special meeting, held on April 19, 1804, it was voted that the Society should proceed to build a brick meeting-house, forty-five feet by thirty-five feet, to be located on the square, one of the corners where the four roads meet, adjacent to the school house. A committee consisting of Clark Peck, Amos Hall, and Dan Canfield were appointed to circulate a subscription, and of the sums subscribed one third was to be paid in cash, and two-thirds in wheat, pork, or neat cattle; but nothing was done, and, at a special meeting, held November 7, 1805, the old subscription was declared null and void, and it was voted to circulate a new subscription for the purpose of building a meeting-house to cost \$2,000, and subscriptions not to be binding till the \$2,000 was pledged. And at a special meeting held November 26, 1805, it was voted to apportion the subscription among the members of the Society, according to their general assessment. Clark Peck, Dan Canfield, Amos Hall, and Samuel Brockway, were made a committee to make such apportionment,

and at a special meeting held December 3, 1805, Robert Taft, Dan Canfield, and Samuel Brockway were appointed a committee to circulate the apportioned subscription. At a special meeting held December 12, 1805, it was voted that the house be built of wood, size about forty by fifty, and that said meeting-house be built on a rise of ground in Henry A. Marvin's lot, west of said Marvin's horse barn, and the building committee chosen, consisting of Amos Hall, Clark Peck, and Thomas Peck, were empowered to purchase the necessary land from Marvin, and superintend the building of the meeting-house.

Not being able to find any deed of the Church grounds, I went to Canandaigua and found by the records that on May 20, 1806, Henry A. Marvin and wife deeded to Dan Canfield, Robert Taft, Samuel Handy, Reuben Lee, Elisha Gilliam, and Nathaniel Butler, Trustees of the Society of Bloomville, a tract of land seven chains north and south, bounded on north by center of State road, and four chains and fifty links east and west. Consideration, sixty dollars. Recorded, February 15, 1820, liber 35, page 87.

The question of a brick or wood house was not yet settled, and a compromise seems to have been made, for at a special meeting, held January 7, 1806, it was voted that the building committee be directed to make a contract with Mr. Robert Power, to build a meeting-house, 55x40, to be a frame put up, and then the walls composed of brick, so that outwardly it would have the appearance of a brick building, and the house was to have a steeple, if sufficient funds could be raised. Stephen Tinker, Robert Taft, Thomas Peck, Peregrine Gardner, and Nathaniel Butler were made a committee to circulate a subscription. This action evidently resulted in work being commenced on the meeting-house in 1806, but it was several years before it was entirely completed. The steeple, as first built, was too high for its strength, and had to be partly taken down. The pulpit was a high one, at the south end of the church, the entrance to which was through a door, and the children always watched for the minister's head to bob up in sight as he climbed the pulpit stairs. There was a gallery around the other sides of the house, with two rows of seats in front, and box pews next to the wall, which were an ideal place for the small boys to have a little quiet fun, while their parents were possibly taking cat naps in the seats below. The choir occupied the front gallery seats, opposite the pulpit. There was no provision for warming the house when first built, but later on stoves were put in two of the corner pews.

The parties who took down the steeple were to have all the material for pay, excepting the spire, weather vane, and lightning rod. The same spire and weather vane, consisting of an arrow, moon, and seven stars, were used in the second meeting-house, and also in the present one, having withstood the storms of nearly a century.

The first meeting-house erected seems to have answered the requirement till 1845, when on the 25th day of August, a special meeting of the Society was held, when a committee of five, consisting of Hiland B. Hall, Jasper C. Peck, Charles Webb, Hiram L. Taft, and David O. Porter, were chosen to draft a plan, and calculate as to the expense of building a new meeting-house. This committee reported at an adjourned meeting, held September 8, 1845, a plan for a meeting-house, similar to one in Penn Yan, 70x40, with steeple, estimated to cost \$2,500, and at a special meeting held October 21, 1845, Stephen Hendee, Jasper C. Peck, Hiland B. Hall, Bayze W. Baker, and Lodowick C. Fitch were chosen a building committee, and the whole matter of building a new house entrusted to them. During 1846, the old house was taken down, and the new one erected. A large portion of the funds to pay for the new house came from the sale of slips. The basement walls were of stone, eight feet in height, and the upper part brick plastered over. There was a vestibule in the basement, at the north end, and back of it a session room. The auditorium was reached by winding stairs each side of the vestibule. The pulpit was at the north end, and back of the pulpit was an alcove for the choir. The house was warmed by a stove each side of the vestibule, and pipes running up the stairways through the auditorium to rear end of church. Later on, a hot air heater was put in the basement, but it did not work very well, and was often spoken of as "the cooler." During the year 1855, the seating capacity of the church seemed inadequate, and an addition of some twenty-five feet was built on the south end, with a gallery for the choir.

The Third Church—Deacon Myron S. Hall prepared so full a memorandum of the events which led up to the building of the present meeting-house, prepared possibly in anticipation of this Centennial, in which he had manifested much interest, I am pleased to present it in full, as follows:

"The agitation of the question of building a new church, or church number three, began in 1873. It was apparent that the existing church must be extensively repaired, new roofed, some portions of the walls rebuilt, the floor placed on a level, and the pulpit placed at the other end of the church, and then it was doubtful whether the walls could be firmly and durably repaired. The expense must be large, the durability uncertain, and then the arrangement would not be very satisfactory. It was also apparent that a number of persons most able to aid, and interested to aid, would not in all probability survive many years, and changes by removal were likely to occur, so that the resources to be drawn upon might be largely diminished in a few years. For these reasons mainly, the question assumed a serious and important aspect. Some of the ladies of the Society were prominent in urging attention to the matter, of whom Mrs. Curtis Gates and Mrs. Betsey Hall might be mentioned. Mr. Hiram Taft was much interested, and his health being poor, he expressed a decision to

provide for aiding the Society to rebuild in case of his death. An informal expression of interest in the matter was made at a Society meeting, held, I think, in 1873, when unexpected encouragement in the pledging of subscriptions was given. Nothing was attempted, however, until in the winter of '74 and '75, at a gathering at L. W. Smith's, the question of subscriptions was again canvassed, when it appeared more encouraging than before, that a sufficient sum, supposed to be about \$15,000, could be raised.

"On Sunday, January 31st, the pastor, Rev. John Patchin, spoke briefly upon the subject, and on Sunday, February 7th, Mr. Patchin made the matter the subject of his discourse, earnestly favoring the project, and gave notice of a meeting to be held at the church, on Friday evening, February 12, to consider the matter. The attendance at the meeting was not large, but it was decided that a subscription be drawn, and a soliciting committee appointed. M. S. Hall was to draw the subscription, and R. M. Peck, B. C. Hopkins, and George M. Shepard were appointed to circulate it. The subscription was placed in the hands of committee, February 22, 1875, and soliciting was at once begun, and continued at intervals by different members of the committee, till about April 20, when B. C. Hopkins, of the committee, resumed work, with a determination to complete the amount required to make the subscription binding, which he did on Saturday, April 25, and on Sunday, May 16, a meeting of subscribers to the church building fund was called, to be held at the Church, on Saturday, the 22nd of May, 1875.

"At this meeting, S. H. Ainsworth was made chairman, and M. S. Hall, secretary. Rev. John Patchin, C. C. Gates, M. S. Hall, Mrs. B. P. Hall, A. H. Hopkins, S. C. Aldrich, S. H. Ainsworth, R. M. Peck, and Mrs. Peck, and Miss Sarah L. Brown, were chosen a committee to visit different churches, and report plans for a new Church, at an adjourned meeting. Mr. M. S. Hall suggested the following questions for consideration at adjourned meeting: 1st, When to build; 2d, Of what material; 3d, General plan; 4th, Building committee; 5th, Treasurer. The adjourned meeting was held June 5, 1875, at which the committee appointed at the previous meeting made their report. It was voted that proceedings for the erection of new church building be commenced as soon as proper arrangements can be made, that the new house be of brick, that the building committee consist of Stephen H. Ainsworth, Myron S. Hall, Curtis C. Gates, Reynold M. Peck, and Matthew J. Peck, with L. W. Smith, treasurer, in which action a special meeting of the Society, held immediately after, concurred.

"The building committee organized by electing S. H. Ainsworth, chairman, and M. S. Hall, secretary. The dimensions of the new church were agreed upon as follows: Length, 76 ft.; width, 46 ft.; tower height, about 138 ft.; Lecture room, 25 by 52 ft. The committee made a contract with J. R. Thomas, of Rochester, for complete plans and specifications,

which were duly made, and on July 17, notices were placed in the Rochester dailies, inviting proposals for building, to be opened August 4, at which time the committee met and opened the bids, seventeen in number, which ranged from \$22,898, down to \$13,430, the bid of T. S. Lynn, of Rochester. Mr. Lynn was awarded the contract, and on August 10, he commenced taking down the old church. Work was pushed vigorously, and on October 14, the corner stone was laid with appropriate ceremonies, and on February 5, 1876, the monthly Church meeting was held in the chapel, and on August 21, 1876, Mr. Lynn was settled with in full.

"The church was dedicated September 19, 1876—Invocation by Rev. M. Whittlesey; Reading of Scripture, by Rev. Mr. Rawson; Prayer, by Rev. Mr. Strassenbury; Sermon, by Rev. J. N. Cooper, of Lockport; Historical sketch, by Myron S. Hall; Prayer, by Rev. Myron Adams, of Rochester; Benediction, by Rev. Mr. Whittlesey.

"On October 13, a contract was made with Sellew & Pople, of Dunkirk, N. Y., for heating the Church with steam, and they were settled with April 19, 1877, completing the work of the building committee."

The total receipts and expenditures for church building and furnishing were:

RECEIPTS.

First subscription.....	\$15,129 75
New subscription.....	635 00
Ladies' fund.....	224 05
Melancton Gates.....	5 00
For brick and registers.....	12 14
	<hr/>
	\$16,005 94

EXPENDITURES.

Paid Mr. Lynn.....	\$13,020 75
" " " extras.....	402 74
Furnishing session room.....	253 21
Carpets.....	428 34
Cushions.....	500 19
Desk furniture.....	108 19
Slip numbers.....	16 00
Lamps.....	109 28
Stained glass windows.....	400 80
Steam heating.....	752 00
Extras.....	13 39
	<hr/>
	\$16,004 89

Leaving a balance in hands of treasurer of \$1.05, and not a dollar of indebtedness. The large stained glass window in gallery at north end of

church was presented to the Society by Samuel Hamlin, of Elmira, and the clock by Charles W. Lyon, of Philadelphia.

A harmonious spirit was manifested by all the members of the Society, during the erection of the church, and great credit is due them for the liberality manifested in giving; and special mention might be made of B. C. Hopkins for his untiring energy in completing the subscription; of Leonard W. Smith, for his fidelity and faithfulness in collecting the subscriptions, every dollar of which was collected and paid out on the orders of the committee, and the funds always ready; of Myron S. Hall, for his careful work as secretary, in preparing all papers in a proper and legal manner, thus avoiding all complications, and for his general watchfulness; of Stephen H. Ainsworth, who, as general superintendent, saw that all the work was honestly done, and in accordance with the plans and specifications.

Previous to about 1855 the grounds around the Church had received but little attention. Not a tree had been planted, and they were a favorite resort of the street cows for pasture. At this time Mr. S. H. Ainsworth took them in charge, worked them over, brought them to a grade, and planted the trees. He cared for the grounds for several years, at his own expense, giving them thorough tillage till the trees were well established, laying the foundation for the beautiful park, which is an ideal setting for the jewel of a church. Truly, the good works men do live after them.

The bell first used in Church No. 2 was selected and purchased in 1849 by Mr. Charles Webb at Troy, N. Y., with funds raised by subscription.

The pipe organ was purchased by a committee, consisting of George M. Shepard, Elon G. Shepard, Miss Sarah L. Brown, R. M. Peck and Mrs. Peck, and Myron S. Hall, of W. J. Davis, of Buffalo, during the winter of 1880 and 1881, with funds raised by subscription, in which matter Mr. Elon G. Shepard manifested a special interest. The cost was \$1,431.62.

Previous to the year 1853 the Society was without a parsonage. In January of that year, Mr. Stephen Hendee gave the Society a house and lot for parsonage purposes. Mr. Hendee had always manifested a deep interest in the Church and Society, and crowned his life work with this liberal gift. In 1887 the parsonage was needing extensive repairs, and a special meeting of the Society was called to consider the question of repairing, or building a new one. A committee, consisting of George M. Shepard, James Elton, Myron S. Hall, and R. M. Peck, were appointed to examine the parsonage, make an estimate of the expense to properly repair the same, also an estimate of the probable cost of a new one. The committee reported at an adjourned meeting, held August 22d, 1887, and after discussing the report it was voted that there be a committee appointed to circulate a subscription for a new parsonage, the cost not

to exceed \$2,500, and the subscription not to be binding till \$1,800 was pledged. The committee chosen were M. S. Hall, Elon G. Shepard, Charles Hopkins, George M. Shepard, James Elton, and R. M. Peck. At a special meeting, held April 18th, 1888, the committee reported \$1,400 pledged, to which the legacy of Mrs. B. P. Hall, for building parsonage, of \$500, could be added, making in all \$1,900 pledged. At this meeting the question of purchasing the Dr. Hall place, on the corner now occupied by George B. Ayers, and the Dr. Cheney place now occupied by Mr. H. C. Dixon, was considered, but no satisfactory arrangement in regard to either place could be made, and at a special meeting held June 11th, 1888, it was voted to build on the parsonage lot, and the trustees, Myron S. Hall, George M. Shepard, James Elton, Henry C. Brown, Charles Hopkins, and Reynold M. Peck, were authorized and directed to build a new parsonage, according to such plan as they might decide upon, at an expense not exceeding \$2,050 including plans and specifications, and also to dispose of the old building. Fay & Dryer, of Rochester, furnished the plans and specifications, and the contract was let to George Case & Sons, of Honeoye Falls, at \$2,150, they being the lowest bidders, the Society to furnish stone and sand, and trimming for doors and windows. This amount was in excess of the committee's instructions, but at an adjourned meeting their action was sustained. The old building was sold and moved away, and work was soon commenced by Case & Sons, and continued during the late fall and winter, the building being completed in the spring of 1889. Mr. Henry C. Brown is entitled to much credit for his watchfulness in looking after the interests of the Society, during the construction of the parsonage. There were a few changes made during the construction, which, with cost of wood-shed, made the total cost about \$2,500. The ladies raised the funds to pay for furnaces, costing \$160.

The Old Cemetery—At an annual meeting of the Society, held October 7th, 1819, a committee, consisting of Ariel Hendee, Lodowick C. Fitch, and Ezra Waite, were appointed to raise funds by subscription to purchase and fence the burying ground. An addition was made to the old cemetery in 1849, land being purchased of Reynold Peck, and deeded to the trustees of the Society and others. At a special meeting of the Society, held June 21st, 1869, a committee, consisting of Jasper C. Peck, Hiram L. Taft and Reynold M. Peck, were appointed to raise funds to care for the old cemetery, which had been sadly neglected, fences out of repair, the grounds grown up to weeds and brush, and the stones, many of them leaning and some fallen down. The committee rebuilt the fences, worked the ground over and freed it from rubbish, put the stones in proper position, and at a special meeting of the Society, held on the 25th day of March, 1873, it was voted that there be chosen a committee of three, who shall constitute a cemetery committee, to have future care and control of the

cemetery grounds belonging to the Society. Reynold M. Peck, Jasper C. Peck, and David Pratt were chosen such committee to serve till the next annual meeting, when the committee were to be chosen and classified, so that the term of one would expire each year. At the annual meeting of the Society, held September 22d, 1873, Jasper C. Peck, Hiram L. Taft, and Reynold M. Peck were chosen cemetery committee. Mr. Jasper C. Peck, treasurer of committee, reported cash on hand \$830, and enough pledged to make a permanent fund of \$1,000. Mr. Jasper C. Peck was very active in securing this fund. Mr. Taft having passed away previous to the next annual meeting, Myron S. Hall was chosen to fill the vacancy. This committee was continued till at the annual meeting held December 28th, 1891, Mr. Matthew J. Peck was chosen a member to fill the vacancy caused by the death of Jasper C. Peck, and during the present year Deacon Myron S. Hall, who, during a large portion of the time, was also treasurer of the committee, passed away, and the vacancy has not yet been filled. Through the careful management of the committee, and by the addition of one or two small legacies, the fund now amounts to \$2,800, and Mrs. Lydia Hendee left a legacy of \$760, the income of which can be used for cemetery purposes if needed, and if not for the benefit of the Society.

The Society has an investment fund of \$1,400, which comes from legacies of Mrs. Sarah Lee Hopkins, Mrs. B. P. Hall, Curtis C. Gates, Mrs. Stephen C. Aldrich, and Deacon Myron S. Hall. We consider this a sacred trust, the principal only to be used in a case of great necessity. It was given to place the Society upon an enduring basis, and it would seem a sacrilege to fritter it away to avoid the obligations we *can* and *should* meet. If we show ourselves worthy of the trust, it will be added to, placing the Society's future prosperity and usefulness beyond a doubt.

The record of a century, so far as it can be, is spread before us. When we give of our substance, when we give our time, when we give our best energies and thought for the benefit of the human race, for the advancement of true Christianity, we are building our life's monument, a monument which will live long after those made of marble and granite will have crumbled into dust. When another century shall have passed, the story of to-day will be retold, and generations yet unborn will cherish the memory of those who left the world the better for their having lived.

We are making our life's monument, let us see that it is such an one as will be revered by those who come after us. Lay not up your treasures where the moth of avarice, of selfishness, of parsimony, will dwarf your manhood, but give as it shall be given unto you, for the advancement of your own present and future happiness, for the uplifting of humanity, and for the upbuilding of His kingdom.

The Choir.

By George M. Shepard.

The task of giving a little history of the Choir for the past one hundred years has been assigned to me. My memory is not very distinct about what happened in the year 1800.

On Dec. 19, 1814, we have the record of an attempt made to establish a singing school, and the subscription paper reads as follows :

" We, the undersigned, being desirous to encourage a singing school, do hereby promise to pay the several sums annexed to our names respectively, to Samuel Handy, Dan Canfield, Titus Canfield, Enoch A. Hall or Horace D. Chapman, for the purpose of hiring an instructor to lead the aforesaid school, and to provide firewood, candles, etc. Said school is to be taught one half of the time at the Academy, one quarter at the north school house, near Daniel Gates's, and one quarter of the time at or near Gen. Amos Hall's. To commence as soon as a sufficient sum is subscribed, for which money is to be paid on or before the close of the school. Samuel Handy, \$1; Philemon Hall, \$1; Nathan Cole, \$1; Samuel Nichols, \$1.50; Perrygreen Gardner, \$1; Ezekiel Fox, \$1; Perry Gardner, \$1; Jonathan Lee, \$1; Augustus Hotchkiss, \$1; Wm. Lee, \$1; Bayze Baker, \$1; Wm. H. Baker, \$1; Russel Handy, \$1; Eben Curtis, \$1; Samuel Nichols, \$1; Amos Hall, \$1; Medad Shelly, \$1. "

We have no reason to doubt but what this singing school was a success and that a good choir grew out of it. In 1827, my mother was a member of the choir, together with Miss Caroline Hamlin, Mrs. Betsey Hall, and others. The old or first church, as it is called, had a gallery on three sides with the pulpit at the south end. I well remember getting near the choir and watching the singers, and they had several musical instruments that interested me very much. There was a base horn played by James Ball, a violin by Charley Dewstow and a clarionet by another party. The ladies who sang were Susan and Emily Hall and others that I cannot remember.

The next church, built in 1846, with a little orchestra back of the pulpit, where I first entered the choir in 1847, I shall always remember. Alfred Taft led the singing at that time and played the flute. A Mr. Smith who lived at the mill, about a mile west of here, played the bass viol, and his daughter played the melodeon. Singers were Mrs. Hamilton Hopkins, Mrs. French, Misses Margaret and Nancy Gardner, Mary and Sarah Hopkins, Delia Chapin, Myron Hall, Leonard Smith, Robert Taft, Clark Hop-

kins, Edson and Grosvenor Daniels and others. I learned after a time to play the little melodeon and followed it up for several years. The little instrument still stands in Mrs. Hopkins's infant class room.

In 1853, Mr. Taft moved to Maryland and Myron Hall led the choir. In 1855, our church was enlarged and I think about thirty feet added to the south end. Seats there were raised and room made for a large number of singers. Clark Hopkins led the choir at this time. In 1857, I was appointed chorister and served in that capacity for twenty-eight years. In 1860 and '61, the number in the choir was twenty-four or twenty-five. During this time, several of the boys enlisted and went to the war never to return. Since that time our number has been less. We never have recovered from the loss we sustained then.

Singers were late in the morning, sometimes, the same as now. One lady made this remark: "I must have been late to-day, as Mr. Curtis Gates was there and fast asleep when I came." Andrew Warner, of Lima, used to come over and teach singing school during the winter, and we used to get an addition to the choir in the spring. While speaking of this, I would like to urge every young boy or girl to try to learn to sing. You do not know how well you can sing until you try, and it helps to bring you into good society and good society helps to form good habits.

Mrs. Betsey Hall presented the Church with a fine reed organ in 1866, which we have enjoyed very much these many years. Mrs. Wm. Cottrell played this instrument for a long time, also Mrs. Susie Hamlin, Jennie Hale, Mrs. Edwin Hall, Julia Taft, and others, for a short period.

I was the recipient of a very nice silver service in 1871, for my good conduct and services, I suppose, and I enjoy very much reading over the names of those who contributed for it. Singers at this time were Mrs. Hamilton Hopkins (who soon after resigned and deeded over Mrs. Cora Hopkins Hollingsworth to me, to take her place), Margaret Gardner, Sarah Brown, Mary and Sarah Hopkins, Mr. and Mrs. Thomas Peck, R. M. Peck, Mrs. James Elton, Mr. and Mrs. Myron Shepard, Elon Shepard, Lucy Pomeroy, Vidie Taft, Mrs. Mann, Mrs. Gardner, Mrs. Dr. Wood, Mr. and Mrs. Dixon, Mrs. Carpenter, Henry and Willie Sheldon, Thomas Willison, Mr. and Mrs. Wm. Cottrell, Mrs. Hendee, Jennie Hale, Emily Hall, Mary Tock, Robert Chapin, Erastus Chapin, Mr. and Mrs. John Ayers, Jennie Ayers, Mr. and Mrs. Edwin Hall, Mary Sanborn, Nellie Peck, Jennie Leech, Belle Leech, and many others.

There was a man who attended our church who was employed as sexton in what we call the East Side cemetery. Another man used to dig graves there occasionally, so there was a little strife between them, and the wife of the first made the remark that "There ought not to be two choristers to one grave yard." This woman and her husband occupied a seat back near the orchestra, and as our slips at that time had doors we

would enter the slip, close and button the door. One morning during the short prayer, as we were standing, this man leaned against the door of his slip and the button slipped and let him out into the aisle. He did not fall entirely to the floor, but staggered about and finally gathered himself together and went back into his slip. This was rather amusing to the choir, as we could see him so plainly and I think everyone smiled, except Marvin Peck and the chorister.

At another time, an agent for something came here from Canada and after he had finished his sermon he raised his hands, in this manner, and nearly every one stood upon their feet, thinking he was about to pronounce the benediction. Instead, he made quite a long prayer and people began to drop one at a time all over the church, so that when he had finished there were not more than three or four standing. Of course, this amused everybody.

Our present pipe organ was used for the first time March 27th, 1881, the cost of which was \$1,450. It has proved a splendid instrument. Our last instrument of music, which we shall prize very highly, was presented by the Brown family, in memory of Sarah L. Brown, Aug. 16th, 1899, it being nothing less than a Steinway piano. Sarah Brown's name will ever be cherished by the Church and Society here for her noble deeds and willing hands throughout all the years she was with us.

When I first entered the choir we had a little hymn book separate from the note book and I remember how difficult it was to first look at the words and then on the note book, and sometimes we would make a mistake and attach a word to the wrong note. Nov. 3d, 1860, a committee was appointed to examine hymn and tune books with the view of selecting a new collection of hymns, to be used in the worship of the Church. January 5th, 1861, report was made by the committee in favor of the adoption of the Church Melodies for use in prayer and conference meetings, also in public worship on the Sabbath. Dec. 1st, 1867, The Sabbath Hymn and Tune Book was introduced, and used until about a year ago, when the Hymnal was selected and is the one now in use. For use in the Chapel, we have used Spiritual Songs for Social Worship for the mid-week prayer meeting. For the Endeavor service, we now use Sacred Songs, No. 1. I trust our voices have been so tuned here that we shall be able to meet together and sit around the Great White Throne and sing to our Redeemer throughout an endless eternity.

The Infant Class.

By Mrs. Sarah Cooper Hopkins.

It was my privilege to teach the "Little People" of this Church for the past thirty years, and more; a task, shall I call it, that an angel might covet. An hour alone with these little ones was most delightful. To lead their thoughts toward their loving Heavenly Father, whose personal love for them was more than that of their own fathers and mothers, was a truth beautiful of comprehension, and which won their hearts unreservedly. Seemingly, though unconsciously, they hungered for this assurance. Most wonderful seemed such love, that watched over each child in its sleeping or wakeful hours, when at play, or at work. His eye watched over them, and over those they loved. 'Tis so easy to return such love in a child. They believed they were God's children, and they did try to please him in their little lives. What an army of little people has passed through the doors of the primary room, into the main room, and out into the world! They are scattered widely throughout our land. My first graduates are now middle-aged, the fathers and mothers of the children who now fill the Infant Class.

The Infant Class was organized in this Church, May 27, 1860. Miss Margaret Gardner was selected as teacher, a position she held and filled most satisfactorily, until called to Florida in 1868 as teacher. Her mantle at parting was thrown over me, beloved robe, whose folds have warmed the heart for this sweet service. Our pastor at this time was Rev. Pliny Sanborne; our Sunday-school superintendent, the late M. S. Hall.

We were in our old church at this time, and the primary room was back of the pulpit, the singers' seats, it was called, and after the opening exercises of the school, the folding doors were closed, and we were left to ourselves. Each year, as a rule, a class of boys and girls graduated into the main room, and were quietly given to their new teacher. When Hon. Charles R. Case became our superintendent, he emphasized this event by making it most impressive to the children, something they would ever remember. A certain amount of Scripture knowledge was expected of those who could graduate; after these recitations the superintendent addressed them, and gave them into the keeping of their new teacher. This ceremony took place at our evening Sunday-school concerts. The graduates had reached the age of from eight to ten years. Usually from six to sixteen children were received into the main room each year, and our little room filled up just as fast; there seemed no lack. The first class who graduated in this way was: Mary Peck, Ettie Reed, Harriet Gates, Mabel

Cooper, and Alice Wheelock. Two of this number have gone home to their loving Father, Mabel in her girlhood, Alice after being crowned with motherhood. The others are still with us, a trio of beautiful womanhood.

I need not take up the time to mention the names of all our army of little people, who have passed through our doors, most of whom are living earnest, upright lives. Some are early called home, and in fields above they roam hand in hand with the Master, and music sweeter far than earth music fills the air. "Our Church would be very incomplete without these sunny human blossoms."

I would urge every infant class teacher to keep a record of every child that graduates from her department. What a pleasure to look over those names in the years to come, and to truly know to how many it has been your privilege to tell the story of God's love. Every teacher of these little ones should have a book at hand to record all the beautiful sayings of the children. At the time, you think you cannot forget them, but they soon fade from memory's pages, and so the ideas so prettily expressed are lost.

Those who entered our department were usually three years or more, some even younger. The lesson facts were taught them in a simple, practical way, the golden text memorized. Usually the youngest had the best lessons, because of the help from fathers and mothers. Singing and motion exercises were our regular routine.

Assistant teachers have been helpful in training our little ones, someone to preside at the organ, lead in singing, or in illustrating the lesson on the board. Of my assistants, I would give honorable mention to Miss Cora Hopkins, now Mrs. Hollingsworth; Miss Ella Griffiths, now Mrs. Copeland; Mr. Will Babb, Miss Helen Wood, Miss Cora L. Hopkins, Miss Nan Hopkins.

Oftentimes, a sense of incompetency and unworthiness has taken possession of the soul in this work, but the love in the pure, sweet faces looking into mine, each Sabbath, was a panacea, and encouraged to further effort. The past two or three years have been a tax on physical strength, and yet I knew not how I could give to another the task I loved so well. An illness sudden and alarming, however, compelled me to send in my resignation the very last days of the year 1898. Following the acceptance of this was a testimonial, sent me from the dear children, of their love and appreciation of my labors for them. This was prettily framed and signed by one hundred pupils, near at hand, but it seems to me that as many more names are left out—those associated with me in the best years of my life: The Collins children, the Griffiths, Gates, Parmeles, Sanbornes, Cheneys, Bakers, Tocks, Hiltons, Hawkins, Colemans, Barnharts, &c. These and many others I could mention will never be effaced from the tablets of memory. Many tokens of love have been bestowed upon one who has ministered in the feeding of His little flock.

This class has found many friends among the people of the Church. Mrs. Harriet Canfield left us a little legacy in her will. The late Mrs. Minerva Leech remembered us with a loving gift. Our benches were replaced by little chairs, so comfortable and convenient—no more “dizzy legs” for our little ones. A friend has helped replenish our library for several years, and books and pictures have come from others. A dear lady, for the past few years, has remembered this department at Easter and Christmas tide most lavishly, not one left out of our little roomful, beside subscribing for an excellent Temperance paper, “The Water Lily,” of which a copy for each comes each month, a delightful little paper. We are glad to speak of the love and encouragement our friends give us; not only loving gifts, but words of sympathy and loving appreciation.

Three decades have passed since entering upon this work in our beloved Church. The marks of time are upon face and hair, but the heart is untouched, the enthusiastic love for these children is still burning.

“Whoso shall receive one such little child in my name, receiveth me.”

“It is not the will of your Father in Heaven that one of these little ones should perish.”

“ ‘Feed my lambs,’ said Christ, our Shepherd ;
 Place the food within their reach;
 And it may be that the children
 You have led with trembling hand
 Will be found among His jewels,
 When you reach the better land. ”

The Young People's Work.

By Miss Harriet L. Hall.

The work among the young people of the Church has been, for the greater part, of a very informal character. The earliest of which we learn anything was in 1836 or '37, at which time the pastor, Dr. Fitch, gathered in his study the young converts, for instruction and the study of the Scriptures. Those that attended these meetings have spoken of their helpfulness, and Mr. Edward Peck, in a letter of reminiscences, mentions the band that met Tuesday evenings, the value he placed upon its meetings, and their lasting benefit to himself.

Mrs. Bushnell carried on a similar work, about ten years later, begun, perhaps, with her large class of young men, but taking in others, both young men and women. They met at her home Saturday evenings, partly for the study of the Sunday School lesson, but also for prayer and conference. As we learn, one by one, the names of those composing these bands, and follow their lives, considering the power and influence, we understand, in some measure, the source of their strength.

Perhaps under the head of Young People's Work might be mentioned an organization formed in 1845, called the Juvenile Temperance Band, composed of youth under sixteen. No record is found beyond the mention of officers, and a long list of members, numbering 150, many names of which are known to us. Who can tell what temptations have been avoided by the restraining influence of that signed pledge?

During Mr. Sanborne's pastorate, at different times, in seasons of special interest, there were held small meetings of young converts, or those interested. These were held sometimes with the pastor, and, in some cases, by Sunday-school teachers, and often led to decision or strengthening of purpose. We find, after a series of meetings held by Mr. Butler, of Fairport, that a young converts' meeting was maintained on Tuesday evening for a time.

In June, 1866, a young people's meeting of more permanent character was established on Sunday evenings. Many, now in mid life, remember these gatherings in the basement of the old church, with the personal experiences more freely given then than now, the strong appeals to feeling and emotion, both in word and song. The songs used by E. P. Hammond became familiar at this time: "Nothing, either great or small, remains for me to do," and "Come to Jesus Just Now," with many others. These gatherings were continued for several years, extending into Mr. Patchin's pastorate.

After an interval, a few of the young Christians, helped and influenced by some more experienced, feeling the need of a deeper work of the Spirit, and realizing the benefit of united prayer, met in the parlor of Miss Taft, one Sunday evening, and quietly formed a circle of prayer for themselves. For a few weeks, the meetings were confined to the four or five who led the movement, but as the interest deepened and others learned of the gathering, the numbers increased until they were obliged to meet in the Town Hall, where religious services were held, during the building of the present place of worship. There was no organization, leaders were chosen from week to week, and subjects for Bible study and thought suggested by different ones for the next meeting. These meetings were informal and conversational in character, and the Bible teaching of Law and Grace, Faith and Works, Redemption and Sanctification, were studied and discussed. When the church was completed, these gatherings were held in the chapel, sometimes in the primary room, which was often crowded. From the beginning, those most interested obliged themselves to take part in each meeting, and, as time went on, such promises became more general, until nearly all were united to sustain the meetings. Of the value of these self-imposed pledges, too much cannot be said. This plan, in later years, has become the backbone of the Christian Endeavor Society, and in these earlier meetings its power was shown in success and growth, both in numbers and spiritual character. There have gone out from these gatherings those who say, whatever they have become as Christians, they owe, in great measure, to these hours given to Bible study and prayer.

Early in 1888 this meeting resolved itself into a Christian Endeavor Society, joining the organized army of those whose plan and spirit were the same they had followed in previous years. They then undertook social and financial work in addition to the prayer-meeting. About five hundred dollars has been raised by them in these eleven years that has been used in home and foreign mission work, and largely in repairs and improvements to the Church property. The way to the house of the Lord has been made easy by their attention to the walks, and much social pleasure given, while the prayer-meeting is still their life and center.

A Junior Endeavor Society was started in 1896, and continued through the summer months of two years, but the children of the community were too widely scattered to make it best to carry on the work beyond this time. Many of the older Juniors became associate members of the senior society.

In 1880, there was formed an enthusiastic girls' missionary society, with Mrs. Sherrill as president. Their membership was about thirty-five or forty, and they were known as the "Ganundaak Mission Circle," taking the early Indian name of the place, which means "Little Village on a Hill-top." Their meetings were largely devotional, though part of the time

was spent in preparing work to send south. During this working hour missionary letters were read, and other items of information given, and so the girls were brought in touch with the workers on the field. Their contributions were of quilts and clothing, as well as of money. They had a yearly pledge of twenty dollars, which was used toward the support of a native Bible reader, under Mrs. Capron in India, but they did not limit their gifts to that sum, for we note in their report, twenty-five dollars one year, and over thirty-two dollars, in another.

They increased in knowledge, and consequently in interest, in missionary work, and while they helped others, were conscious of profit and growth themselves. "Of one thing we are certain," wrote the secretary, "our Father has plenty of work for us to do, and we mean to do what we can." One of the older members, making her home in another part of the State, carried with her the missionary zeal gained here, and in her new home established a circle of thirty members.

The Ganundaak Mission Circle continued about five years, but their yearly contribution of twenty dollars was kept up for two years longer. After this, a circle of King's Daughters, composed of the members of Mrs. Sherrill's Sunday-school class, assumed the pledge of the old circle for two or three years.

In December of 1892, Mrs. Eastman gathered the young girls of the Sunday-school and formed an association that took for its name, "The Whatsoever Circle." Its object was shown by its name, and also by this motto:

"To do all the good we can,
To all the people we can,
In all the places we can,
Whenever we can."

Mrs. R. M. Peck acted as president for nearly a year, when Mrs. Eastman was chosen. In 1894, Mrs. Henry Brown was elected to her place, and continued as president of the circle for the remainder of the time they kept together. They held meetings with more or less regularity, and while the girls worked, the president, or one of their number, read aloud. The work of the Society varied. The Children's pavilion of the City Hospital was the first to receive their attention, and picture scrap books and a quilt were sent them, with about fifteen dollars, raised by means of a fair. This was followed by other sales and entertainments, by which means they raised over two hundred dollars. This has been used for church repairs and furnishings, and for charitable work in town.

The meetings only ceased as the girls became scattered, but I think they all carry pleasant memories with them of the hours spent together, helping "as they had opportunity."

The circle also shared in the beautiful work of sending flowers to a Mission in Buffalo, which was carried on by the Sunday-school, the different classes taking turns, and each Saturday gathering, packing, and shipping large quantities of field or garden flowers.

Many of these "young people," of whose work I have spoken, have entered the sunset hours of life, while others are bearing the burden and heat of the mid day, and are no longer known as young, but still the waves of influence that each circle has set in motion are widening, and who can estimate the good accomplished by all their various efforts?

The results can not be reckoned, although something visible has been accomplished, that has helped and benefited others. The growth of character, and training of power for the service of the Master, has been of far greater value.

We have called this "young people's work," but the deeper and more blessed thought is, that it is the Lord's work through them and in them, both "to will and to do of His good pleasure."

The Diaconate.

By Mrs. E. Ann Taft Shepard.

That history of the beginning, growth, and development of the Church would, indeed, be incomplete, which did not give at least one comprehensive chapter in grateful tribute to those staunch, loyal, and righteous men, who, in the successive years of the century, have labored faithfully, side by side with pastor and people, for the welfare and upbuilding of the Church, her strong support in periods of trial or prosperity, "living examples known and read of all men,"—the several representatives of the Diaconate. From the far away years in the opening of our century, we summon names which seem to belong to a shadowy past. Removed beyond the memory of anyone living, when often it is impossible to find anyone of the lineage of these pioneers in our Church work, the information furnished by our records of those former days seems scant and unsatisfactory.

The first deacon of this Church was Samuel Handy. He came to the Genesee country from New England in an early day, when the record says: "The wilderness budded and blossomed like the rose, in a natural, not in a spiritual sense." His conversion dates sometime in the year 1796, when he, with his wife, united with the Church of No. 10, Fifth Range. Two years before a Church was organized, "he set up, or caused to be set up, publick worship on the Sabbath." This had been neglected since the death of Mr. Wade. Quoting further from the record: "Not long after the organization of the Church, it was proposed that a deacon should be appointed. Mr. Handy was unanimously elected to the office, and accepted." If dissensions arose, his name is not included, and we judge that he "studied those things which make for peace."

On February 3, 1811, Mr. Joseph Weld was ordained to the office of Deacon, serving with Deacon Handy, who had been in active service for twelve years.

Benoni Hogan is the third deacon mentioned on the records. Nothing is recorded of his appointment, but he was received May 2nd, 1819, into the Church by letter, from what Church cannot be ascertained. His name appears on a roll of Church committees in 1820. Three years later, he was granted a letter of dismissal, to the Church in Richmond. After two years' residence there, he was readmitted into this Church, in March, 1825. From that time, all record of him and his descendants is inaccessible.

In January, 1828, the following resolution was laid before the Church :
 " TO THE CHURCH OF WEST BLOOMFIELD.

" *Brethren* :—In view of my age and the infirmities coming upon me, together with the circumstances of Church and people, I feel deeply sensible that I cannot serve this Church in the active duties of Deacon as the prosperity of Zion seems to require. I do therefore request that I may retire from the active duties of the office. SAM'L HANDY."

The resignation of Mr. Joseph Weld, the second deacon, was tendered and accepted at the same time. At the same meeting, the Church balloted for deacons to fill the vacancies occasioned by the above resignations. Gurdon B. Fitch and Jason Canfield were declared duly elected. An answer from the deacons so elected was not called for until the following September, when Mr. Fitch, son of Dr. Fitch, one of our early pastors, signified his acceptance, Mr. Canfield his rejection of the office.

September 25th, 1828, at a meeting of the Church, the subject of the diaconate came up for discussion, and it was resolved: " That, in our opinion, it is desirable that there should be in this Church three active deacons." They proceeded at once to the election. On the first ballot, Mr. Ebenezer Curtis was unanimously elected. By another ballot, Mr. William Herrick was chosen, and at a meeting in the following month, he expressed his willingness to fulfill the active duties of deacon. On a Sabbath in early November, at the close of the morning service, Mr. Fitch and Mr. Curtis were solemnly set apart to the office of deacon, according to the Word of God expressed in the Directory. Of these three deacons, serving contemporaneously, we can gather few details.

Of Deacon Curtis, we learn that he served as deacon from the age of twenty-five until he left this place in 1842, moving to Michigan, where he lived to the age of seventy. He was a thorough Bible student, conversant with the Scriptures from Genesis to Revelation. A fervid Abolitionist and a staunch champion of the cause of temperance, at a time when either cause had few supporters, we judge him to have been a man who walked fearlessly in the light of his own convictions, rather than one actuated by the voice of public opinion.

Some few of our townsmen can recall the face and manner of Deacon Herrick, " a man of peace," as all remember him, and essentially a good man.

In 1830, Deacon Fitch was elected Deacon of the Second Presbyterian Church, and accepted the office.

In July, 1833, Titus Canfield was chosen deacon. Mr. Canfield was born in Haddam, Connecticut, in 1784. He was the fifth child of Dan Canfield and Comfort Newton, his wife. He lives in the memory of this people as a man of happy disposition and genial character. Deacon Canfield died in 1868, aged 84.

In May of the same year, Sylvanus Beckwith was elected to the diaconate. He was born in 1782, in Lyme, Connecticut. Between the years 1810 and 1815, he came to West Bloomfield. In 1846, he removed to Michigan, where he died in 1859. The length of his time of service, we cannot ascertain, and the facts of his life, after his removal to the West, are inaccessible.

On the 10th of April, 1843, the Church met and elected to the diaconate, Mr. Wm. Herrick and Mr. Harvey Bushnell. With the mention of Deacon Bushnell's name, we feel that we have reached in our history the point where the memories of some of our members can supplement the faded ink and quaint writing of the records, which of themselves afford us but meager details. To many who cannot recall specifically his efficient work in the Church, the memory of Deacon Bushnell's "sweet smile and saintly face, whose expression was in itself a benediction," is very vivid. Descended from Revolutionary stock, Harvey Bushnell was born in Litchfield, Herkimer Co., N. Y., in 1803. His parents came from Connecticut to New York State, soon after their marriage. Harvey Bushnell was next to the youngest in a family of five children. Sometime in 1829 he came to West Bloomfield, where he first plied his trade as shoemaker. His first wife was Miss Emline Arnold. He was an earnest worker in the Sunday-school, a valuable addition to the Church choir with his splendid bass voice, and when elected to the Deaconship, he fulfilled his duties constantly and faithfully. His service came in the days when prayer meetings were held in the old brick Academy; when the light for the building was afforded by candles, carried each night by the devoted few. Deacon Bushnell, with his candle, was absent from the weekly prayer meeting just once in every year, when he made his annual visit to his parents, which took him from home for more than a week. A nephew, who lived with him for ten years, writes: "I have never known a man more faithful in all of his Christian duties than he was. He was liberal to a fault in giving for the support of the Church, and to all its collections." In 1851, he removed to Avoca, N. Y., and in the following spring was granted a letter to the Church in Liberty. Later, he settled in Bath, where he continued his work as a sweet singer, Sunday School Superintendent, and Deacon, until his death in 1869. An obituary notice, written at the time of his death, says: "In addition to the toils and cares common to all men, he had such as few men have, and those well calculated to vex his righteous soul. But God had given him the faculty and capacity of a joy serene, independent of circumstances and enduring as life, so that his days were calm and peaceful to the end."

In November, 1848, Leonard W. Smith was chosen to the office of deacon. Mr. Smith was born at East Lynn, New London county, Conn., in 1810. In his early days he was connected with a publishing house in Hartford,

and travelled in the South for some years in the interest of that concern. Immediately after his marriage with Miss Elizabeth Caulkins in 1839, he bought a farm in West Bloomfield, and settled here for the remainder of his life. He served as deacon until 1856, although after that time he always bore the title. We find him serving the Church in other capacities, notably as clerk and treasurer, when his efficient disbursing of the building fund, with accounts accurate to the last cent, merits mention. His gifts were liberal toward the Church edifice and to missions. His kind hospitality to strangers was a marked characteristic, and the Church and Society suffered a loss in his death in 1884.

In 1852, Mr. Myron S. Hall was elected Deacon, in place of Deacon Bushnell, resigned, but declined to serve, and John S. Peck was elected in his stead.

Mr. Peck was born in 1818. He united with this Church in 1836. Elected for three separate terms, he served as deacon in all seven years. In 1863 he moved with his family to Oberlin, Ohio, where he identified himself with the Second Congregational Church of that place. His daughter writes as follows of his work since he left West Bloomfield: "For some thirty years he held the office of deacon in the Oberlin Church. A few years since the diaconate passed into the hands of younger men. I have sometimes said of my father that I thought he was never more fully at home and himself, than when singing the hymn beginning,

' I love thy kingdom, Lord.
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.'

There is one expression father often used in his prayers: 'Help us to fill to the full the measure of our responsibility.' That he has ever loyally tried to do. The whole life of the Church was dear to him; its pastors he honored; its members he cherished and called upon, and his cordial greeting was everywhere valued." Mr. Peck is the one surviving member of the diaconate who is not now in active service in our own Church.

When in the spring of 1855 Mr. Hall was again elected deacon, he entered upon that long and faithful term of service, whose value cannot be over estimated, and which measured its length with the remaining years of his life. In that year the Church voted that the time of holding the office be limited to two years.

Another revered name was added to this roll, when Mr. Henry Sheldon was chosen deacon in 1857. From that date until 1878, the books record Deacon Hall and Deacon Sheldon, re-elected on alternate years.

Mr. Sheldon was born in Goshen, Conn., in 1808. In his early childhood the family lived in Mt. Morris, N. Y., where he came into the Church at an early age. In his first manhood he was very earnest in his religious

convictions, and desired to become a minister. He was an elder in the First Presbyterian Church in Mt. Morris, until he moved to this place. Soon after taking up his residence here he was chosen deacon, and continued in the office until his death in 1895. It was faithful, constant service that he gave to the Church. Very few mid-week prayer-meetings were conducted without his presence. The simple, consecrated words that he spoke, and the humble and fervent petitions of his prayers, voiced in his familiar, deliberate utterances, associated with his saintly face and snow-white hair, gave to many of us a conception of the beauties of a life of faith and prayer, and form one of the memories that will always cluster round the Church life in the home Church.

In 1878, the number of deacons was increased to four, Mr. M. J. Peck and Mr. A. H. Hopkins being the newly elected officers. The record is unbroken for several years thereafter of the re-election of Deacon Sheldon and Deacon Peck on alternate years with Deacon Hall and Deacon Hopkins.

It was deemed advisable six years ago to appoint two deacons to assist the older officers in the duties incumbent upon them. This resolution was carried into effect with the election of Mr. M. H. Shepard and Mr. Charles Hopkins.

Two years later the vacancy left by the death of Deacon Sheldon was filled by the election to that office of Mr. William Cottrell. A further change was made by extending the time of holding the office to three years.

The longest term of service in our diaconate is that of Deacon M. S. Hall, extending over nearly half the completed century which we honor to-day. Accepting the office in 1855, he rendered efficient service in this capacity for forty-one years, the other three years covering his residence in an adjoining town. The life of the Church, and her dearest interests, he made his own. The devotion of his talents to other branches of the Church work, as Sunday-school superintendent, chorister, clerk, trustee, and Society treasurer, is outside the province of this paper. The same talents, of drawing new lessons from familiar Scriptures, and expressing them in gifted language, of musical knowledge and expression, of sound judgment and prudence, he gave, with the same devotion to his work, in his diaconate. His intimate knowledge of men and affairs, his profound interest, guided by his keen insight, gave to his opinions great weight, and rendered him invaluable in this as in all other capacities. His service at the communion table, his words of wisdom and eloquent prayer in all meetings of the Church, his cordial words of genial greetings in all our social events, are the memories prominently clustered about his revered

name. Church, Diaconate, and community unite in lamenting his death, on February 15.

“ On the earth the broken arc;
In the heaven the perfect round.”

To these names of a hundred years of labor in the house of God, we give our grateful and appreciative remembrance.

To those officers whose names mark the opening years of our new century: Deacon Hopkins, Deacon Peck, Deacon Shepard, Deacon Cottrell, Deacon Charles Hopkins, is due our hearty support and co-operation, that the completed cycle of another hundred years may be distinguished by ever increasing usefulness in service to the Church by The Diaconate.

The Trustees.

By Mr. Porter F. Leech.

On the 20th day of February, 1799, there was held at Major Jasper P. Sears's Inn, in the town of Bloomfield, being the southwesterly part of the town of Bloomfield and the easterly part of the town of Charleston in the County of Ontario (said town of Charleston is now the easterly part of the town of Lima, Livingston Co.), a meeting for the purpose, as you might say, of organizing a religious society and raising funds for that purpose. Mr. Dan Canfield, Sam'l Handy and Clark Peck were appointed a committee to take charge of all moneys raised by subscription for this purpose and appropriate them in such way and manner as they might think proper. At this meeting, it was voted that the above committee call another meeting, and the said meeting was held Oct. 15th, 1799. At this meeting, it was voted that the society be called the Religious Society of Bloomville, and the articles of incorporation were brought before Judge Moses Atwater, one of the Judges of Ontario County, on the sixth day of November, 1799, and by him allowed to be recorded, and said instrument was filed in book of miscellaneous records for Ontario County, December 1st, 1799, Peter B. Porter being the Clerk. At this meeting, the following trustees were elected: Dan Canfield, Amos Hall, Sam'l Handy, David Parsons, Rob't Taft, and Clark Peck.

At a meeting held April 29th, 1800, the trustees were classed. Dan Canfield and Clark Peck were declared elected for one year; Amos Hall and David Parsons, for two years, and Sam'l Handy and Rob't Taft, for three years; and Ezra Waite was elected clerk to the board of trustees.

At a meeting of the board of trustees, held December 21st, 1802, we find the article of agreement, hiring the first pastor of this Society, the Rev. James H. Hotchkinn, at a salary of \$300 per year for two years, then to increase \$25 per year, until the salary should be \$400 per year, and that to be the salary as long as he remained pastor of the Society, Mr. Hotchkinn agreeing to receive in payment for his salary one-half wheat and one-half money, said agreement to go into effect January 1st, 1803.

At this same meeting, it was voted that the device on the seal for the board of trustees should be a man's head. At a meeting held the following May, the device was changed to the letters, B V. C. C. At a later date which I can't name, there was a subscription paper circulated for the purpose of building a new church, and the citizens were induced to subscribe to same with the understanding that they could make their payments to same in money, wheat, pork, or neat cattle.

A special meeting was held March 29th, 1813, at the Academy. This is the first reference I find to the old Academy. At an annual meeting held October 7th, 1813, Mr. Lot Peck was chosen sexton of the old cemetery and to be paid one dollar for each grave. This is the first I find that the cemetery is under control of Church society. At a special meeting held July 10, 1816, trustees were directed to build horse sheds on grounds of the Society, from one to two hundred feet in length, same to be used during divine service for horses and carriages.

At a meeting held the 22d of December, 1828, it seems the Religious Society of Bloomville was dissolved by some manner of neglect of the trustees to exercise their powers necessary for its preservation, and this meeting, being by due notice and in pursuance to the statute in such cases provided, did reincorporate and elect a new set of trustees, although the old trustees' terms of office had not expired. The following were elected: Joseph Ball and Jasper C. Peck, for one year; Stephen Hendee and Chas. Webb, for two years; Robert Taft and Titus Canfield, for three years.

February 25th, 1843, by a bill passed by the Legislature of the State of New York, the name of the society was changed from the Religious Society of Bloomville to the Congregational Society of West Bloomfield, N. Y.

The first reference to a regularly employed sexton for the church, I find that Mr. Homer Wells was employed in 1848 to take care of the Church, at an annual salary of \$30. As the fuel used at that time was wood, and the sexton having that to saw, his labors were not light.

At a special meeting held June 15th, 1857, I find the first reference to a parsonage, but we will, in all probability, hear more in that line from the report on Church property.

The names of the different persons who have held the office of trustee of the Society follow: Dan Canfield, Clark Peck, Amos Hall, David Parsons, Sam'l Handy, Rob't Taft, Richard Waite, Philemon Hall, Perrigreen Gardner, Griffin Downs, Jasper P. Sears, Rob't Taft, Reuben Lee, Nathaniel Butler, Elisha Gilman, James Sterling, John S. Peck, Ezra Waite, Marvin Gates, John Handy, Thos. Peck, Medad Shelley, John Carrington, Bela Parmele, Paimer Peck, Titus Canfield, Stephen Hall, Ariel Hudson, John A. Graham, Chas. Webb, John Bellote, Joseph Clark, Watrous Peck, Saul Nicholas, Jason Canfield, Elisha Fitch, Payne K. Leech, Eben Curtis, Royal Wheelock, Lodwick C. Fitch, Rob't Taft, Jr., Abner Peck, Enoch A. Hall, Stephen Hendee, Josiah Wendell, John C. Cooper, Barzalel C. Taft, Isaac Ball, John A. Phillips, Bayze Baker, Harvey Hall, Sylvanus Beckwith, James Sherman, Joseph Ball, Gurdon C. Mather, Ammi G. Fowler, Jasper C. Peck, Gurdon B. Fitch, Wm. F. Sheldon, Josiah C. Taft, Melancton Gates, Abel H. Peck, Ozial Wade, Isaac Parmele, Jonathan Lee, Hiland B. Hall, Hiram L. Taft, Enoch A. Hall, John W. Parmele,

Leonard W. Smith, John H. C. Taft, Daniel M. Smith, Harrison Hopkins, Curtis C. Gates, Gurdon C. Mather, Wm. Herrick, Chapin Taft, Daniel S. Baker, Harvey Bushnell, M. S. Hall, Charles R. Case, M. H. Smith, Thos. A. Lee, Rob't K. Taft, Stillwell Burrows, James A. Hall, Caleb Taft, I. C. Ball, Joseph C. Shelton, Matthew J. Peck, Geo. M. Shepard, Henry Sheldon, R. M. Peck, H. T. Parmele, John C. Griffiths, B. C. Hopkins, P. H. Hayes, Levi Beebe, Geo. W. Smith, Clark Allen, Henry P. Sturgis, U. J. Reed, M. L. Taft, Simon W. Dixon, A. H. Hopkins, Myron H. Shepard, J. H. Baker, John C. Rimes, Mrs. R. M. Peck, Mrs. H. C. Brown, Robert S. Chapin, Charles H. Hopkins, James Elton, Henry C. Brown, Wm. T. Case, P. F. Leech.

From the above list, we see that there have served in the capacity of trustee of this Society, one hundred and sixteen persons.

I hope that it is not expected of me to give a personal sketch of them all, for life is too short to go into the extended research that would be required in that case.

Mr. George Shepard is in the lead for number of years of service as trustee, having served in that capacity twenty-five years, but regardless of these many years of arduous labor, we find him at this time robust and healthy, and, to all appearances good for many years to come. I will give you the names of those who have served ten years or more: George M. Shepard, 25; R. M. Peck, 21; Chas. H. Hopkins, 18; James Elton, 18; Myron S. Hall, 17; B. C. Hopkins, 17; Henry C. Brown, 13; Hiram T. Parmele, 10.

Woman's Work.

By Miss Elvira L. Taft.

In presenting this paper, my reliance is upon the promise of Mr. Bates that I should have abundant cooperation in the way of sympathetic listeners, and I assure these listeners that I take large stock in such cooperation.

It has been puzzling to know how to deal with this subject. Organizations, distinctly woman's, are of comparatively recent date, in this Church as in most others; but, if our organizations are recent, shall we, therefore, ignore earlier days? Woman's Work! Interwoven from the very beginning, one hundred years ago, with all the activities of the Church, how can it be picked out and shown as distinctive? We might except the sewing society, for the needles and fingers and tongues therein employed were feminine, or at least were, until the advent of Mrs. Harvey Bushnell, who, among other pleasing innovations, introduced the evening entertainment, to which the men came, bringing fresh interests and an increase to the treasury. Then there were the old mite societies, that promoted sociability and swelled mites to nickels; later, the Ladies' Aid Society, formed for the purpose of furnishing the church, and how much has been accomplished, financially, through suppers, and festivals, dinners and fairs, and exhibitions, cannot be reckoned. The scheme for the loan exhibition of 1880 came with Mrs. Sherrill, from a former parish. It was taken up by our ladies, and carried out on a large scale, and with much enthusiasm. It lasted from December 15th to the 29th, and was notable for the variety and real interest of the articles loaned, for its art gallery, Col. Speck's singing, and the old folk's concert, with which it closed. It netted \$170.

During the war, our women came to the front with contributions of money, and the regulation lint and bandages for the hospitals, with fruit and delicacies, to which work, including our sanitary fair, a long page might be given.

Then, there is the old story, the ministries of women in the homes of this community; children not only taught but inspired; the sick watched and comforted, before the day of trained nurses, and even death somewhat softened of its rigor. We echo the child's opinion, who didn't know what Bloomfield would do without her mother, she was so good in sickness and in deadness!

Though the Sunday School has had a paper devoted to its history, our topic demands reference to the work carried on in the primary department, first by Miss Margaret Gardner, and continued by Mrs. Hamilton

Hopkins. Both these women deserve special mention. If the former, by reason of some sternness in her week-day government of schools, is recalled with memories half painful, she will be longer and better remembered by her labors of love for these little ones, whose minds and voices she so ably trained. As for Mrs. Hopkins, we really cannot pay fitting tribute to her constant and cheerful service continued for thirty years. The little boys and girls of her early charge, now fathers and mothers themselves, have rejoiced to put their children under her wing. We feel that we honored ourselves when, as a school, with scarcely a question, we made her our guest at the Chicago Exposition, showing by the heartiness of the action what a hold she had upon us. And we cannot help mentioning in this connection her daughter, whose voice has been given so freely, and added so much, to the service of the Church. It has encouraged us to "scatter sunshine," and to "help just a little," and when we have sorrowed for the departure of loved ones, it has thrilled us by the sweet suggestions of the "land of wonder."

Since our organ has been from the first in the hands of our young women, our topic allows mention of the services of the Misses Shepard and Webb, who generously came forward, when it would otherwise have been silent; and, especially, we note the long and acceptable service of Mrs. Henry Dixon, who has presided there, aiding also with her voice, under difficulties which would have baffled most mothers of a little quartette.

In this review of woman's work, we must not overlook the floral offerings which have made the platform of our church a delight to look upon, and an inspiration to worship. The varying flowers of every season have been massed here, and winter barrenness relieved by green and blossoming plants. One woman, too deaf to hear the sermon, declared herself well paid for Church going, by the ministry of the flowers. We know that, while many hands have contributed to all this, we are specially indebted to one particular garden and to one pair of hands.

On this subject of general usefulness of woman, we should like to know more of the mothers of one hundred years ago, but until to-day's mention brings them to our ears, their names, even, were unfamiliar. Many among us cannot personally remember, though comparatively so recent, the constant activities of Mrs. Stephen Hendee, or of Mrs. Millington, or the mother of our beloved Mr. Hall. What did not this mother bestow upon our Church in her own life, and in the gift of her sons and daughters! Though the latter found other homes, they left dear memories here. As they departed, two brides came, Mrs. James and Mrs. Myron Hall, and though the latter has not been at the head of any special department, or the possessor of any one striking gift, we do not believe that any other woman here has quietly and helpfully influenced so many lives. Just think what

her home has been to this community, with its unbounded hospitality, and its many graces.

This may be the place to pay tribute to the work of another woman in our Church, which was somewhat unique, that of soliciting for all sorts of worthy objects, which was so exceptionally well done by Miss Sarah Brown. She used to say that pocket books flew open at sight of her as by magic, but the magic lay in her grace of manner, and in her genuine kindness of heart. Possibly, solicitors in other towns might say that the liberal responses she received were not so much due to her personality, as to the spirit of the place, for Bloomfield is nothing if not generous. We recall one of her appeals, in the suburbs of our town, which was promptly met by the head of the house, who assured her that while they were always glad to see her, she need never take the trouble to drive away over there simply to ask a contribution. "Just assess me," he said, "in a case like this, and you can depend upon me to pay at your convenience;" and doesn't this sound exactly like Charles Case, and cannot we almost see Miss Sarah in her phaeton, and her good old Phil?

As we appreciate the many ways in which the present wife in the parsonage supplements the work of her husband, we will not dismiss this general part of our topic without a word as to other ministers' wives, even though we begin so far down in the list as Mrs. Crawford. We recall her enthusiasm for missions, and her part in the organization of our society, and then the coming of Mrs. Sherrill, and the fervor with which she carried on this work, beside taking upon herself more and more the interests of this community, visiting in every direction, from end to end of the parish. When we heard her talk in prayer meeting, we were sure she could preach, and we were quickened by her words as well as by her life. Then came a woman, who not only could, but did, preach, and it is a source of congratulation to-day that for nearly three years we enjoyed her ministrations as pastor, and that her work in the Church has been for its upbuilding and enlargement in the highest sense. To be sure, some felt she was out of her sphere, and one good old man wailed: "Think of our new church and new parsonage and new sheds, and a woman in the pulpit!" But even he was charmed, and if he had lived long enough, he might have agreed with the little daughter of another reverend woman, who nipped her brother's aspiration to that profession with the announcement that he couldn't, for he was nothing but a boy! Whatever our theories, we were proud of her, and never could bear to have her introduced, as sometimes happened, as Mrs. Eastman, of Canandaigua, or *East* Bloomfield, when she was the treasure of *West*. Perhaps our pride reached its climax when she represented us in the Parliament of Religions at Chicago, when Bloomfield Church, so to speak, was alongside of world wide castes

and creeds, and had a voice in the proclamation to the nations of one God and Father of all, and the brotherhood of man.

This retrospect would carry us too far afield, if we considered, as we might, not only what may be traced of woman's work in this Church, but what has gone forth. We will indicate two or three directions. For instance, our Church record states: "Miss Fanny Amsden, now Mrs. Proctor, left Bloomfield, May, 1822, to go with her husband in a mission to the southern Indians." Miss Gardner, previously mentioned, taught the freedmen in the South, and two women, though never connected personally with this Church, are rightly its offspring, as granddaughters of Deacon Titus Canfield. I mean Laura and Olive Parmele, the former of whom gave twenty-six years of work to the freedmen, especially in Fiske University, and the other going, in 1868, to Turkey, where, so far as we know, she is still laboring.

Miss Carrie Brown has written us of her work in Brainard Academy, Macon, Ga., and we know of at least three women, formerly members of Mrs. Sherrill's mission circle, who fulfilled in their new homes their promise to her of looking after missionary interests, and of organizing societies. In the gathering time what surprises may await us in harvests from forgotten seed, when he that soweth, and he that reapeth shall rejoice together.

In July, 1887, the W. C. T. U. was organized, with Mrs. Crawford as first president. Its existence was brief, but animated. Frequent meetings were held, a good deal of temperance literature distributed, many temperance lectures given, one by Wm. Maxwell, of Elmira, almost as remarkable as Gough, and by Miss Greenwood, of Brooklyn, and Mrs. Wittenmeyer; Moses Thurston came also from Elmira and was so welcomed he stayed a week. Many pledges were signed and a reform club of men organized with eighty members (this was in 1879). "Uncle Moses' boys," they were familiarly called, in honor of Mr. Thurston. At the close of the week, the ladies gave to him and to the club a supper, which went off with toasts and good cheer. The Union furnished a temperance column in an Ontario County paper, and a county convention was held here under the auspices of the Union. Mrs. Hopkins and Mrs. Hall succeeded Mrs. Crawford as president, and Mrs. R. M. Peck was a most active member. The record for December, 1880, reads: "No regular meeting; only three present, who united in prayer." "January, 1881. Storm; no meeting." Thus suddenly end the reports, but we believe the end is not yet.

Our Church record states that, in 1825, a missionary society was formed, but the organization of women's work in this line was reserved for 1878. In October of that year, their first meeting was held, at which Mrs. Curtis Gates presided, and the following officers were elected: President, Mrs. James Hall; Secretary, Miss Taft; Treasurer, Miss Case. It started

with nine members; was originally a foreign missionary society, but was changed in 1892 to include both home and foreign interests. Monthly meetings have been held, varied with thank offering and self-denial services, and occasional missionary teas. It has been fortunate in presidents, having had in these twenty years only four, Mrs. Sherrill and Miss Hall intervening between Mrs. James Hall, first, and Mrs. Bates, at present. A mission circle for girls was organized in 1880 with twenty-three members and Mrs. Sherrill as president. The first money sent abroad by the Woman's Society was toward the support of a village school near Cesarea, and was continued until the school was suspended. Then we joined the Ontario Association in the support of a Miss Proctor, of Central Turkey. We will not enumerate the fields to which our money has gone; suffice it to say that nearly one thousand dollars have been given, and that we have had a hand in Japan, China, Africa, India, and the islands of the sea. Neither have we been regardless of our own land. West and south have gone, beside money, our barrels and boxes, one valued at one hundred dollars. Through Mrs. Shaw, teacher of the freedmen under the American Missionary Association, we educated Mary Stuart, who at last reports was busily communicating to others of her race the gifts she had herself received. Mrs. Sherrill was, for several years, the vice president of the Ontario Association of Auxiliaries, and, in 1890, the proud distinction which Ontario attained of being the banner Association was due to her wisdom and enthusiasm. In December, 1880, this Ontario Association met in Bloomfield—a happy event. The auxiliaries were well represented from Buffalo to Seneca Falls, both in numbers and ability. At the conclusion of the meeting, a vote of thanks was offered, by the delegates, to the ladies of West Bloomfield for their hospitality, but it is recorded that the ladies thought thanks were due their guests; and this is not the only occasion when we have felt the reflex influence of this work, and have had to take account, not only of what we may have accomplished for others, but of what we have gained ourselves.

In summing up the work of this society, it is not enough to say, so many meetings have been held, so many dollars given, eleven women made life members of the Board; there are the spiritual gifts and gains to be reckoned, which figures cannot represent. I wish I could convey something of the impression of spiritual power which I have received from a careful reading of the reports kept for seven years by Miss Sarah Sheldon; records of small meetings, but regularly maintained and animated by a Divine presence. The missionaries' request, "Pray for us," which has been continuous from the days of Paul, has not been neglected here. It is recorded: "Prayer is considered of chief importance in our meetings, at times nearly all present taking part."

Nobody knows what a volume of prayer has arisen from this little

company of faithful women, in the little room of this Church, to fall in blessing upon the souls of men as showers that water the earth. What wonder, if it is also recorded: "We are learning to give money, and time, and talent, more from a principle of loyalty to the Master than from the example or influence of others." While they seldom had the stimulus of a "real missionary," as Mrs. Gulick, for instance, who told them of her schools in Spain, they had letters—letters galore, from every part of the world, and items of interest were brought to the meetings from many books and periodicals.

In this society, as in other departments of the Church, are sadly missed generous givers, sound advisers, and willing workers. One record, years ago, chronicles great loss in the death of Mrs. B. P. Hall, and, again, Miss Sarah Brown, one of the original members, and for ten years the treasurer, whose varied services were invaluable; and, very lately, we have suffered loss in the departure of Miss Sarah Sheldon, who served the society with especial grace. The preparation of this very paper was assigned to her. Although we have not seen her face to-day, we gratefully recall her presence. It was here so recently, it still speaks more plainly than words, and silences my voice in her behalf.

Other names rise to our lips, but we will specialize no more. A large family, we are in tender relation to every one, whether to those who are still with us, or to those who are in the Church triumphant. We come back from all this retrospection with higher appreciation, not only of the most shining excellences, but of everything, however inconspicuous, which has been lovely and of good report among us, and we utter more fervently the petition: "Let the beauty of the Lord our God be upon us all, and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it."

The Sunday School.

By Mrs. Isabella Ainsworth Peck.

On June 18, 1819, this Church voted to appoint a committee of three members to superintend and regulate the Sunday-school, whose duty it shall be to see that there is a competent number of instructors, and assign them to their several classes, to see that the classes are provided with proper books, that order is preserved in the school, and generally to make those regulations and improvements which will promote the great objects of the school, which are: The improvement of the youth and children, in knowledge of the sacred Scriptures, in good manners, good morals, and real piety.

"It will be expected of the committee that, in rotation, one of them attend and open the school by prayer." Deacons Handy and Weld, and Mr. Jason Canfield were appointed such committee.

The earliest original Sunday-school record which we possess is now hardly legible, but owing to the untiring interest of Deacon M. S. Hall in all matters pertaining to the past history of our Church, we are able to make use of it by means of a copy which he had made, in order that it might be preserved for future use.

This copy of old Sunday-school records is as follows: "A Book of Records of the West Bloomfield Sabbath-School Society, begun 11th June, 1820.

"At a meeting of ladies and gentlemen in West Bloomfield, June 11th, 1820, convened pursuant to previous public notice, given for the purpose of organizing a Sabbath School Society.

"I. Rev. Ebenezer Fitch was called to the chair, and Thomas Nevins was chosen secretary pro tem.

"II. Proceeded to the consideration of a Constitution for the regulation of said Society, when the following was unanimously adopted:

Constitution

"Of the Sabbath School Society of West Bloomfield.

"ART. I. The object of this Society is to encourage and maintain a Sabbath School in West Bloomfield, for the instruction of children and youth of both sexes in reading, and in the principles and duties of the Christian Religion.

"ART. II. Gratuitous instruction shall be given to all the children and youth who attend, by a competent number of instructors, the males to be instructed by gentlemen and the females by ladies.

"ART. III. The officers of this Society shall be a president, a directress, a treasurer, and a secretary, to be chosen annually at a meeting of the Society previous to opening the School each (successive year).

"ART. IV. A committee of six gentlemen and six ladies shall be chosen annually, whose duty it shall be to (visit) indigent families and others, encourage their attendance at the school, and if they want decent clothes, to see that such are procured for them, provided it can be done without expense to the Society. This committee may be increased if necessary. The president, directress, treasurer, and secretary shall be members of the committee.

"ART. V. (Wanting, also part of Article VI.)

"ART. VI. * * * may pay more if he or she please, for the purpose of procuring small (books,) to be given in premiums to the children to encourage them in diligence and good conduct.

"ART. VII. It shall be the duty of the treasurer to receive the money subscribed by the members, and if not paid in three months after the opening of the school each season, to call on the members for the same, and to lay it out, together with fines and all other moneys in his hands belonging to the Society, for books, under the direction of the committee.

"ART. VIII. It shall be the duty of the secretary to keep an accurate list of the children who attend the School, to preserve the Constitution of the Society, the rules and by-laws of the School, and all other papers of the Society that may be committed to his care.

"ART. IX. Any member of this Society who wishes to discontinue his his or her membership, may by application to the secretary at any time between the close of the School one season and the (opening) of it the next, have his or her name erased from the subscription list.

"ART. X. This Constitution may be altered or amended by a majority of the members present, at any regular meeting of the Society."

Here follow the names of the subscribers, fifty in all; and, after the adoption of the foregoing Constitution, they proceeded to the election of officers as follows: Ebenezer Fitch, President; Mrs. Caroline Peck, Directress; John Dickson, Treasurer; Thomas Nevins, Secretary; Mrs. Priscilla Graham, Mrs. Rosanna Rider, Mrs. Sarah Handy, Miss Emila C. Hall, Miss Clemina Paine, Miss Orra S. Sears, Doct. Lewis Hodges, Deacon Joseph Weld, Mr. Hosea Aldrich, Mr. Joseph Ball, Doct. Wm. F. Sheldon, Mr. Orrin Hall, and Deacon Samuel Handy, committee for the Society.

"Appointed a meeting of the committee at this place on the 14th inst., at 1 P. M. Adjourned the meeting.

"West Bloomfield Academy Chamber, 11th June, 1820.

"T. NEVINS, Sec'y.

“The committee met agreeably to the above appointment and adopted the following rules and by-laws for the regulation of the Sabbath School:

“SECTION I. The Sabbath School shall be divided into classes according to proficiency, at the discretion of the instructors.

“II. The scholars shall first repeat their lessons assigned the previous Sabbath, after which the different classes shall be employed in reading and spelling, repeating the catechism, or such other exercises as the instructors find to be for the improvement of their scholars.

“III. Every scholar must come to school clean, and pay strict attention to the commands of their teacher.

“IV. (When any one applying) for admission into the School shall have attended punctually two Sabbaths, he or she shall be admitted as scholar, and shall receive rewards as follows:

“For being in school at time of opening, one good mark.

“For good behavior during divine service, one good mark.

“On being promoted to a higher class, four good marks.

“For every lesson perfectly recited, one good mark.

“For twenty-four verses of Scripture, or twelve verses of Psalms or Hymns, or twelve questions and answers of the different catechisms, one good mark.

“Rewards to be given at the end of the quarter, in books.

“V. The scholar shall be subject to the following punishments:

“For disorderly conduct at school, one bad mark.

“For similar behavior during Divine service, two bad marks.

“For neglecting to bring their books, one bad mark.

“VI. Such scholars as have attended the school punctually and behaved well, will be entitled to attend the quarterly meeting and be rewarded publicly in proportion to the number of good marks he or she may have. For every bad mark, one good one shall be erased.

“VII. Scholars continuing absent from school after having been visited three times and no satisfactory reason assigned, shall be liable to exclusion and the forfeiture of whatever they may have received.

“VIII. Any scholar found guilty of lying, swearing, stealing or any other (grossly) improper conduct, and who will not after repeated reproofs (reform) such behavior, shall be dismissed and forfeit all rewards he or she may be entitled to at the time of dismissal.

“*Duties of the Teachers*—To mark the attendance of the scholars on the day lists. To keep memorandums of extraordinary improvement, or anything worth noting. To conduct the business of instruction according to the rules of the school, and by every possible means to promote the religious improvement of the scholars, particularly by putting questions from their reading lessons which tend to make them understand what they read, and more forcibly to impress it on their minds. To preserve

order and stillness among the scholars, especially by themselves setting the example of attention and diligence, and speaking in a low tone of voice.

"The School shall be opened by a short prayer by some of the members of the Church appointed for that purpose.

"After adopting the foregoing rules and by-laws, the committee appointed the following ladies and gentlemen to be instructors of the scholars, viz.: Elizabeth Fitch, Minerva Handy, Fanny Amsden, Thomas Nevins, Peter W. Handy, Mary Herrick, Sarah P. Eaton, Eliza Kimball, Jas. F. Cogswell, Henry Stanley, Laura Sherman, David T. Hamilton, Wm. F. Sheldon.

"Meeting adjourned 14th June, 1820.

"T. NEVINS, Sec'y."

"Sabbath day, 18th June, 1820, the committee and teachers of the Sabbath School met at the meeting-house at noon, and the following children presented themselves as scholars."

I will not take the time to give the names of the sixty-eight scholars recorded, but among them were familiar names of a number of persons whom many of us have known, having spent their lives here, and going down to honored graves. These scholars were divided by the committee into thirteen classes, of which their respective teachers took charge and gave out their lessons for the week.

Sabbath day, 25th day of June, 1820, the names of twenty-six additional scholars were added, and six more teachers chosen.

Sabbath day, July 2nd, 1820, school convened in the Academy chamber, and thirteen new scholars were received.

September 20, 1820 (marking expiration of first quarter,) committee appointed to receive report from instructors and make report therefrom of standing of scholars and report same. From which report we learn that the more meritorious ones were:

	VERSES OF SCRIPTURE.	PSALMS.	CAT'CH'M.	LESSONS RECIT'D.	GOOD M'RKS.	RE- WARDS.
Edward Peck....	822	97	724	30	162	25
Minerva Comstock.....	623	341	332	32	136	21
Marietta Hawkins.....	403	342	508	29	136	21
Phœbe Herrick.....	1459	74	20	19	112	17
Franklin Peck.....	603		568	23	125	19
Wm. Weld.....	338	28	552	21	120	19
Amos Hall.....	538	19	638	18	109	17

Just here I would like to insert a reminiscence of this school in its beginning, written by Mr. Edward Peck, whose name heads the foregoing list, as we make extracts from a letter written by him to Deacon M. S. Hall, from Pontiac, Mich., fifty-six years after he became a scholar, this letter having been written in 1876:

"I suppose that few, *very few*, of those connected with that first Sabbath school remain among the living, at least, those that were of my age."

"I remember something about that first Sabbath school. It was held only in summer, as it was before there were any warming facilities in the Church, except that some of the old ladies had foot stoves. I remember some of the teachers and scholars in that school: a Mr. Cogswell (a son, I believe, of Mrs. Dr. Fitch), Wm. P. Jackson, then a student in the Academy, learning his Greek, Sam'l A. Hunt, also a student in the Academy. Wm. P. Jackson, above mentioned, used to hear my lessons, became a minister, preached the Gospel fifty years, and is now a resident of Pontiac, and teaches in our Church a Bible-class to which I belong.

"In that first Sabbath school I was in a class of perhaps the largest boys in the School. The system of teaching was different from that at present. Then it was to commit to memory and repeat Scripture, and the scholar who repeated the greatest number of verses during the season was entitled to the highest prize. I remember that sometimes our class had so long lessons that there was not time enough in the hour given to hear the whole. I used frequently to have two or more chapters committed, and the Scripture that I then learned I have never forgotten.

"I remember being at the closing up of the school in the fall. The meeting was held in the basement of the Academy on a week day, and I suppose my youthful vanity was a little gratified when it was announced that I had repeated more verses of Scripture than any other scholar in the school, and was entitled to the highest prize, which was a copy of 'Thompson's Seasons,' bound in boards, but which had so great value in my youthful mind that I sent it to Canandaigua and had it bound in calf, and now have it in my possession.

"I have no recollection of attending the Sabbath school after that first season; perhaps like other boys of my age I entertained the idea that I was too old or too large to attend Sabbath school, an idea that is not very uncommon for boys of fifteen to entertain."

From this last statement it would seem that the boy of 1820 and the boy of 1899 are very similar.

Nothing definite can be learned of the work of the Sunday-school from the years 1823 or '24, to 1830. But probably it was continued on the plan adopted at its organization in 1820. That is, without a regular superintendent, but regular teachers and classes, and with no general or regular lessons for all, at least during part of this time, each teacher acting according to his own judgment or preference in the management of his class.

Deacon John S. Peck, now of Oberlin, writes as follows regarding the the Sunday-school in 1827: "I remember the persons connected with that school, and there is a kind of sacredness attached to their memory, but at

about that period I must introduce a blank, for soon afterward the Church was divided, a fond and loving mother passed away, and my acquaintance with Sunday-schools for a number of years ceased."

"He adds: "I should like to throw in an admonition to all children who are blest with mothers, who are interested in their religious instruction and seek to keep them in the Sunday-school. Do not for a moment cherish the thought that the restraint is not needful. Should that fond mother be taken away, you will weep with tears of anguish over any unwillingness which you may have shown to listen to her counsels.

"My recollections of the Bloomfield Sunday-school are all pleasant, and I doubt not will continue to be to the end of life. I can only hope that the youth of Bloomfield of the present day will appreciate their opportunity; will be constant in their attendance and thoroughly interested in Sunday-school exercises, so that when the present generation of workers shall have passed away, another will have risen up to take their place.

Success and cordial greeting to the dear old Bloomfield Sunday-school with so many generations of Sunday-school scholars, and three generations of Church buildings that have accommodated so many generations of worshippers. You may well celebrate its Centennial year."

In the year 1830 another church was organized, when there became two separate Sunday-schools. Deacon Gurdon B. Fitch was Superintendent for a time of the Sunday-school connected with this Church, then Harvey Bushnell, Heman A. Canfield, Harrison Hopkins, Edwin A. Hendee, then Harvey Bushnell again until the churches were reunited in 1843.

November 7th, 1840, this Church considering it necessary to take steps for a more thorough organization, and greater effort for the increase of the Sunday-school, and for Bible study, held a meeting called by previous notice, which was opened with prayer by the Rev. C. R. Clark, stated supply of the Church, when the following preamble and resolutions having been presented and duly considered, were unanimously adapted:

"Believing the social study of the Bible is attended by many advantages, also believing the instruction of children and youth in the Sabbath-school by well selected and faithful teachers is indispensable to the prosperity and success of every Church and congregation. Therefore

"*Resolved:* That we as a Church consider ourselves a Sunday School Association, and feel that we are solemnly bound by the relations we sustain to each other and to the children and youth of this congregation to enlist individually and personally to sustain the interests of the Sunday-school, and a more careful study of the sacred Scriptures."

"*Resolved:* That annually on the 1st of November, we elect a superintendent and four assistants (two male and two female), whose duty it shall

be to arrange the classes of the school, appoint teachers, take charge of the library and devise ways and means for the prosperity of the school, and report the doings at the end of the year."

Nov. 16th, 1840, the following named persons were elected officers of the Sunday-school: Edwin A. Hendee, Superintendent; Deacon Beckwith, H. Bushnell, Mrs. Lovissa Beckwith, Mrs. Susan Hendee, assistants. Voted, that a committee of arrangements be appointed, whose duty it shall be to see that the house is kept in order, warmed, lighted, and cleaned; and circulate a subscription to defray the expenses.

June 5, 1841, Deacon Harvey Bushnell was appointed Superintendent, in place of Edwin A. Hendee, whose ill health prevented his attendance at Sunday-school.

November 26, 1841, the directors of the Sunday-school made their first annual report. Number of scholars, one hundred and sixteen; teachers, twenty; paid library fund, \$23.77.

December 31, 1841, Deacon Harvey Bushnell, again elected Superintendent, with assistants, to constitute a board of directors.

No farther record of Sunday-school work is found until 1852, when the Rev. Caleb E. Fisher was chosen superintendent, with Charles R. Case, assistant. In 1853, R. Howard Wallace was chosen superintendent, with Watts Beckwith, assistant. 1854 and '55, W. Beckwith, superintendent, and Leonard W. Smith, assistant. In 1856, Deacon M. S. Hall was made superintendent, and held the office, with different assistants, until 1875, when he resigned.

About 1855, there came among us three young men—students from Union and Hamilton Colleges—who each taught a year or more in our "select school;" and who, at least, are deserving of honorable mention for the interest which they took in our Sunday-school, as they also became teachers there, discharging their duties with great fidelity. Their names were George Hastings (son of Judge Hastings, of Mt. Morris), William H. Macy, and Henry M. Morey. Mr. Macy, whose death has recently occurred, afterward became Professor of Mathematics in Columbia College, and Mr. Morey entered the ministry, in which capacity he is now serving.

May 22nd, 1859, the usual Sabbath services were changed by substituting Sabbath school exercises for afternoon preaching service, which was held at 5 P. M.

June 7th, 1862, Town Sunday-school gathering at the church, about two hundred children being present. Addresses were made by Mr. Marsh, Sunday School Missionary for the County, and George W. Parsons, of Rochester.

On May 28th, 1860, Miss Margaret Gardner was chosen teacher for a new class organization in the Sunday-school, called the Infant Class, which position she filled with great fidelity until 1868, when, at the call of duty,

she went south to become a teacher among that race so recently liberated from slavery. Upon her resignation, Mrs. Hamilton Hopkins was chosen as Miss Gardner's successor, and for the period of thirty years she has been a spiritual mother to all of our wee ones connected with the Church. During this long term of years, nothing kept her from the discharge of her Sabbath duties in her class but absence from home, and this rarely occurred. The devotion which she has always shown to her class will, I think, find few parallels; and not until compelled to do so by illness, could she relinquish her sacred trust. Verily, a multitude "shall rise up and call her blessed!" Miss Harriet Hall succeeded Mrs. Hopkins as teacher of the infant class, January 1st, 1899.

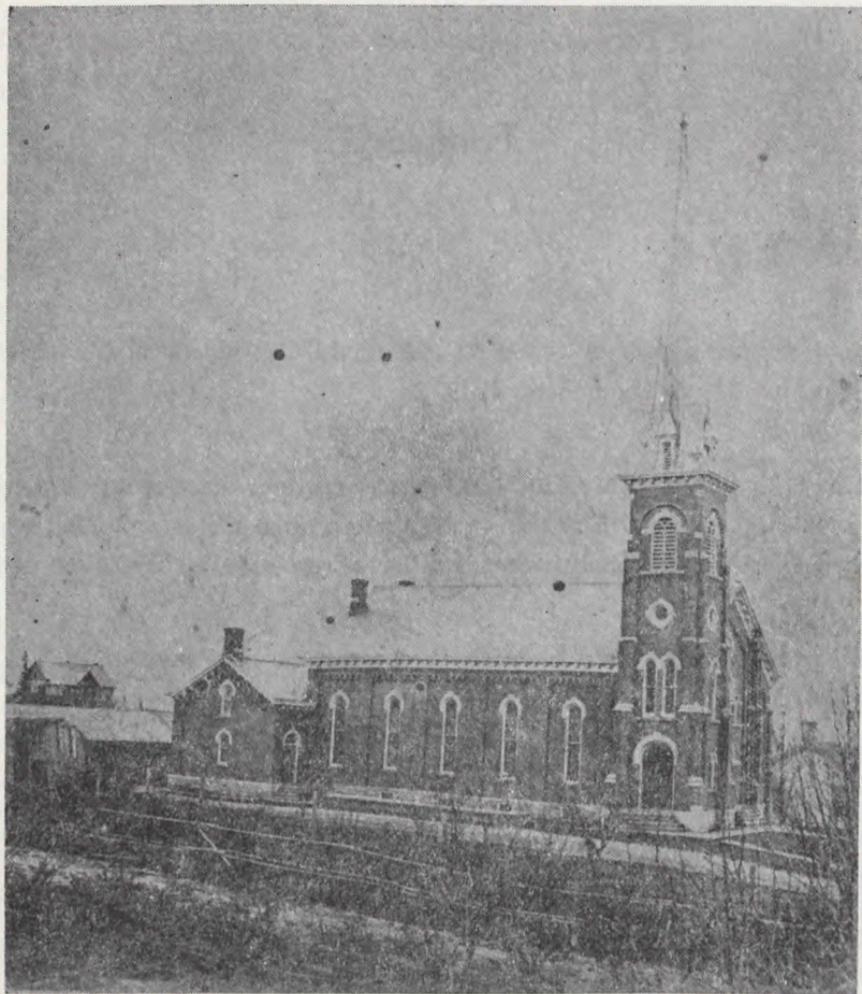
Going back in our Sunday-school annals, we learn that upon the resignation of Deacon M. S. Hall in 1875, Charles R. Case, who had been assistant superintendent, became acting superintendent, and was elected each year thereafter (with the exception of one year, when, at his request, the Rev. S. B. Sherrill was chosen superintendent), until March, 1886, when Mr. Case removed from town. Mr. Case writes as follows, regarding this period: "I conducted a school in the Paul district at the same time I was superintendent of your school. This school opened the first Sunday in May each year, and closed November 1st, and was held in the afternoon. I was superintendent of that school about five years, and a part of the time, taught a Bible class in both schools, making two schools to superintend, and two Bible classes to teach, and once a month had to look after the Sunday-school concert in our Church. I assure you those Sundays were busy days. Every remembrance of these schools is precious with me, and the officers and teachers were always such kind and willing workers." We may appreciate the magnitude of Mr. Case's labors for the Sunday-school from the fact that the one in the Paul district numbered two hundred, and our own school, connected with this Church, about three hundred.

The Sunday-school concerts to which Mr. Case refers were instituted, I think, about 1863, Sept. 20th, as I find a continuous order of topics from that date to 1872. But they were an interesting feature of our Sunday-school for a number of years thereafter, and were only discontinued when the teachers felt unable to devote so much time as seemed necessary to their success.

May 15, 1870, I find this further reference to the Sunday-school library: "Rev. John Patchin, Deacon Arden Woodruff, and Charles R. Case were chosen a committee to select suitable books for addition to the Sunday-school library." Several times the library has been renewed and re-catalogued, the discarded books being sent to needy schools. The number of books is about seven hundred. The membership of the Sunday-

A Brief History
of the
West Bloomfield
Congregational Church

1959



West Bloomfield Congregational Church

Foreword

This is a brief history of our West Bloomfield Congregational Church from its organization in 1799 to the present, 1959.

Along with history I have included some lore, some word-of-mouth records as, from personal experience, I find that these tales are often the cores around which we store our memories of important events and formative policies in the course of history.

Perhaps in reading of the labor, the endurance, the dedication of early members we may be inspired to keep the church, the beacon of God in a confused world, bright and illuminating through the future years.

Erma B. Hewitt

A Brief History of the West Bloomfield Congregational Church

The first white family to settle in what is now West Bloomfield, N. Y., was that of Col. Peregrine Gardner who came in 1789. (His tombstone may be seen in the Pioneer Cemetery. Descendants still in the village—Hotchkiss, Rowlinson, Nudd, Cora Nudd Storrs.) One year later a census of the village, taken by Gen. Amos Hall, numbered seven families with a total of twenty-six persons. The Indian name for the little settlement was Gunundaac meaning "Village on the Hilltop." Though white inhabitants were a mere handful and the Indians very numerous, no serious trouble ever developed between them. The whites, in the midst of savages, lived in peace and security. In 1796 a census of the Town of Bloomfield, which at that time included the present East Bloomfield, Lima (Charleston), Victor, Bristol and West Bloomfield with North Bloomfield and Ionia (Miller's Corners), is estimated at about four hundred persons.

Records say that a meeting was "holden" in the then existing school house of district No. 10, 5th range of "the Genesee Country" in the village of West Bloomfield, N. Y. (at that time called Bloomville) on October 15, 1799, where it was voted to form a religious society, this idea having been initiated by a group gathered at the inn of Major Jasper P. Sears in the southwestern part of the town on February 20 of that year. This having been accomplished, it was called "the Religious Society of Bloomville" with nineteen members and a board of six trustees.

The Religious Society of Bloomville was incorporated and brought before Judge Moses Arwater, one of the judges of Ontario County November 6, 1799. The seal to be a man's head, was later changed to the letters B.V.C.C. On December 22, 1828, because of neglect of trustees to exercise powers to preserve it, the Religious Society of Bloomville had to be dissolved and re-incorporated. On February 25, 1843, by a bill passed by the Legislature of the State of New York, the name was changed from the Religious Society of Bloomville to the Congregational Society of West Bloomfield, N. Y.

The Society first considered building an addition to the school house as a place of worship but finally decided to build "on the square, one of the corners where the four roads meet, adjacent to the school house." Funds were raised by subscription, one third of pledge to be paid in cash, two thirds in wheat, pork or meat cattle. Up until that time the only professing Christian in the small community was Mr. Ebenezer Curtis but in 1796 worship was conducted in the home of a Christian newcomer, Mr. Elisha Wade. Services which were only occasionally held at night were lighted by tallow candles, each family bringing its own candles. The first pastor, Reverend James H. Hotchkin, author of a History of Western New York, was "called for settlement" in 1801 at a salary of \$300 per year for two years, then to increase \$25 per year until salary reached \$400, one half to be paid in cash, one half in wheat. Previous occasional services were conducted by missionaries or by pastors from nearby towns.

1) The first meeting house was frame 55 x 40 ft. with outer walls of brick,

the grounds 7 chains north and south, bounded on the north by the center of the state road, 4 chains and 50 links east and west, having been deeded on May 20, 1806, by Henry A. Marvin and wife to the society for the consideration of \$60. The records state that the church was to be located "west of said Marvin's horse barn." Commenced in 1806, it required several years to complete. Plans included a steeple if funds were sufficient. Possibly the fund was over-subscribed since the steeple proved to be too high for its strength and had to be partly taken down. No provision having been made for warming the building some elderly ladies brought foot stoves, but later stoves were put in two of the corner pews. In July of 1816 the trustees were directed to build horse sheds 100 to 200 feet in length. The first Sunday School was organized in 1819 by Reverend Ebenezer Fitch, D.D., a Yale graduate and former president of Williams College. But there was no separate infant class until 1860, with Miss Margaret Gardner as teacher followed by some thirty years of devotion by Sarah Cooper (Mrs. A. H. Hopkins, 1868-1898.) It was such a privilege to pass the wooden penny box and shake it while the class piped, "Hear the pennies dropping!"

II) The second meeting house was erected in 1846, the basement of stone eight feet high, the upper part of brick plastered over. In 1848 comes the first reference to a regularly employed church sexton, Mr. Homer Wells, to be paid \$30 annually. His duties included sawing the wood which was the only fuel used. The church was warmed (?) by a stove on each side of the basement vestibule with an ingenious arrangement of pipes running up the stairways to the auditorium in the rear of the church, which arrangement proved not to be satisfactory since later a hot water heater was installed in the basement whose efficiency may be judged as it was dubbed "the cooler." A 25 foot addition was built in 1855. The pulpit was a high one reached by stairs enclosed at the sides and the children always watched for the minister's head to bob up in sight as he climbed. The pews, painted white, were enclosed with little doors having wooden buttons. In 1853, Mr. Stephen Hendee donated a house and lot for a parsonage. When extensive repairs were needed, a new parsonage was built on the old lot by George W. Case and Sons of Honeoye Falls. This was completed in 1889 at a cost of \$2,500. The ladies of the church purchased the furnaces costing \$160. About 1855 the church grounds, a favorite pasture for street cows, was graded and seeded, trees planted and cared for by Mr. Stephen Ainsworth. In 1866, Mrs. Betsy Hall gave to the church a fine reed organ. Her will provided for a legacy of \$500 to be used by the church toward a parsonage fund.

III) The third meeting house—the present one—76 x 46 feet, has a tower 138 feet high. The lecture room is 25 x 52 feet. The corner stone was laid in 1875, the building, done by T. S. Lynn of Rochester, N. Y. for \$13,430, was paid in full August 21, 1876 leaving a balance of \$1.05 and no indebtedness.

Mrs. Emmeline Heath, ninety-three years old at the time of the sesquicentennial, recalled walking the beams of the third (present) church during its construction. A small room at the south east corner of the church housed the infant class. Benches first used were eventually replaced by little chairs thus removing the cause of "dizzy legs." Isabella Ainsworth (Mrs. R. M.) Peck presented the chairs plus a large rug for the little room. Subsequent teachers were Harriet Hall (Mrs. C. H.) Hopkins, Miss Rose de Martinis, Mrs. Anna Bunting, Marjorie (Mrs. James) Stanton, Edna (Mrs. William) Nudd, and the present staff, the Misses Audrey Wood and Ann

Sacket. The steam heating was completed in April 1877 at a cost of \$752. A system of pipes running under the pews efficiently heated the church, also heating feet frost-bitten by long rides in cutters and sleighs to the point of painful chilblains. The present system controlled by thermostat and substituting registers for pipes is very satisfactory. The stained glass window in the gallery at the north end of the church was presented by Samuel Hamlin of Elmira, N.Y., in memory of his sister, Mrs. Betsy Hall and the clock by Charles W. Lyon of Philadelphia, Pa., father of G. Albert Lyon, Sr. The windows in other parts of the church cost \$400.80. The bell used in the second and the present buildings was purchased in 1849 from the MacNeeley Bell Foundry of Troy, N. Y. It has an unusually sweet tone. The weather vane, a crescent moon with seven stars, was used on all three churches. The pipe organ was purchased from W. J. Davis of Buffalo, N. Y., and installed during the winter of 1880-81, at a cost of \$1431.62. Funds were raised by subscription. The story is told of an elderly member who made a pledge of \$100 towards the purchase of this organ and on his way home moaned, "Oh! Oh! Oh! What have I done? I've promised to pay a hundred dollars toward an organ! I don't like music; I can't sing; I can't even whistle to call a dog!"

The beautiful Steinway piano was presented by the Brown family in 1899 in memory of Miss Sarah Brown. Mrs. R. M. Peck contributed a suitable chair for chapel use. Mr. A. C. Brown, I, sent \$50 to help defray centennial expenses.

In 1819 the church purchased the burying ground on the south road, grading and improving it. The first sexton, Mr. Lot Peck, was to be paid \$1.00 for each grave dug and cared for. Addition to the land in 1849 was followed in 1869 by a fund raised to restore the appearance of the tract and its fences, straighten fallen or leaning stones. In March 1873 a vote established that a committee of three from the Society have future care and control of the grounds now known as the Pioneer Cemetery. This place, with its quaint stones and epitaphs should be not only of interest but respected and hallowed ground to all of us as the final resting place of our early settlers and the forbears of many of us.

During the pastorate of Rev. Fitch unfortunate relations between the pastor and one of the deacons caused dissension in the church which carried over into the term of Rev. Brown eventually leading in 1830 to a division of the church with separate buildings and pastors. For thirteen years this schism existed and then the difficulties were laid aside and both churches united into the present organization. The congregation of about seventy-five which broke away built a church near the Catholic Church known as the White Church. Forty members remained in the old church. After the re-assembling of the groups, the White Church building was used as a Select School for Young Ladies, afterwards as a Grand Army Hall, then purchased by L. Vernon Griffin and moved adjacent to the Reed house east of the church grounds (formerly the Matthew Peck home) and made into a store subsequently converted into a two-apartment dwelling.

An incident of the early days of this territory illustrates the sterling qualities and courageous convictions of its church members. At the suggestion that as a financial prop the pews be rented, the grandfather of our Mr. Lyon, Mr. Luther Smith Lyon, was adamantly "agin it" so when the vote proved to be strongly in the affirmative it was taken for granted that he would appear no more at church. But, come Sunday morning, up through the middle aisle STOMPED Mr. Lyon with a

kitchen chair which he planted in front of the pulpit and sat there during the service. Moreover, he continued that practice as long as the pews were rented.

About 1799 the first deacon, Deacon Samuel Handy, was elected, followed by a second deacon in 1811 and by a third about 1819. In 1878 the number was increased to four and in 1893 two more were added, bringing the number to the present six.

A centennial celebration in 1899 during the pastorate of Rev. N. W. Bates, at which three former pastors, Rev. John Patchin, Rev. Samuel Sherrill and Rev. Annis Ford Eastman were present, marked the end of an era for the church. This brought forth not only history but much lore, notably a small girl's remark that she didn't know what West Bloomfield would do without her mother, she was so good in sickness and in deadness!

When Rev. Bates admitted a longing to visit the St. Louis Exposition in 1904 celebrating the Louisiana Purchase, the church rose to the occasion and presented him with the wherewithal for the trip. To have some share in the excitement the church planned a reception to welcome him home. High point of the evening came when, as Mr. Bates entered the chapel door, he was greeted by the strains of "Meet me at St. Louis, Louis" rendered on a very early gramophone with a very large flaring horn and with cylindrical records, the property of Lewis Fitch.

A sesquicentennial held in 1949 under Rev. Herbert Lotee, had former pastors Rev. Webber and Rev. Madsen attending and assisting.

In 1948 the primary room was divided and converted into men's and women's dressing rooms and lavatories with the necessary septic tank and drainage; plumbing done by Wm. de Martinis. Racks were built for choir robes and wraps. The infant class is accommodated (?) in the chapel. Harriet J. Hewitt donated the lights on the organ and Mr. Charles Nudd the one for the pulpit. In 1952 the old carpets which covered the entire floor in the sanctuary was replaced by strips down the three aisles and on the pulpit. Mr. Fred Conklin presented the church with a useful and attractive hymnal bulletin board in memory of his wife Elizabeth Conklin. The wording was later altered by the family to read Mr. and Mrs. Fred Conklin.

1904 records a vote of thanks to Mr. and Mrs. R. M. Peck, who over the years kept the building and grounds of the church and the Pioneer Cemetery in repair with attractive surroundings.

Part of the \$500 left in the will of Mr. Elon Shepard in 1920 allowed the installation of an electric blower system for the organ which until that date had been blown by a man pumping the bellows by hand.

A near tragedy was averted when it was discovered by a young member, Robert Lay, that the organ leaned at an angle from the wall. This was remedied by members of the de Martinis family by bracing the beams under the organ with two jack-posts, the property of Paul de Martinis. These are given less than a quarter turn every other month, until the organ is level. The jack-posts must remain a sacrifice to the cause but the entire project earns the gratitude of all who ever have been or ever will be connected with the church. The long horse block (the perfect setting for pie-eating contests with hands tied behind the back at Sunday School picnics) having been

removed many years previously, a fine crushed-stone driveway and parking space for the cars which had replaced the horses and buggies were engineered by L. J. de Martinis in a period extending over 1951-53 from grading to final oiling. The cost amounting to about \$1300 was raised by subscription plus, much volunteer labor and loans of tools and machinery. Junipers, very personal since they were contributed by individuals, were planted along the eastern border of the church grounds and around the church building. To complete the renovation of the church grounds the lawn was re-graded and grass seed made to grow in spite of the shade (a real achievement) by L. J. de Martinis.

The seat cushions which had withstood (more or less) the wear of eighty years were re-covered in 1957-58 in memory of Harriet J. Hewitt and by Miss Leila Elton in memory of her family the James Eltons. Three very lovely petit point chair seats hand wrought by Mrs. Cora Hopkins Tyler in memory of her husband, George Tyler, cover the communion table chairs. A lighted roadside plaque donated in 1954 by Augustus C. Brown III invites the attention of the passer-by to our church on the hill-top.

In the summer of 1957 a memorable event occurred. A gentleman from Detroit, Mich., Mr. G. Albert Lyon, Sr., whose father and grandfather were members of our church, came to our village on genealogical research. Being taken to the church at his request, he realized that the basement was in need of renovating, judging (rightly) that it was a fire-trap providentially spared through all these years. A most generous gift of \$10,000 through the Lyon Foundation, while taking our collective breath away, was gratefully received and will be a matter of constant appreciation and record. Careful planning and prudent buying on the part of John Rawlinson and Melvin Olmstead who put in many hours of labor and investigation and with the help of others, with James Sharpe in faithful attendance to aid or to locate needed articles, pipes, etc., resulted in 1958 in the re-modeling of the basement into the dining room and a practical and attractive kitchen and filling our hearts with gratitude to both donor and workers. Howard Chapple of Ionia had charge of the carpentry, Albert Clark of Honeoye Falls the masonry and Earl Frazer of Lima the electric work.

This will provide a meeting place for many groups and activities, a welcome asset for the present and for future generations. A much needed addition was an outside exit parallel to the east wall providing an extra fire-exit and complete with railings on the stairs for the benefit of the not-so-young. The railings were from the Hewitt family with some donations of labor by Frank Hyland, the builder, and Mr. Fisher, the blacksmith in Holcomb. A large refrigerator has been offered by Mr. and Mrs. John Rowlinson and a supply of fine useful stainless steel kitchen utensils came from Mr. and Mrs. Frank Beecher of Warsaw, N.Y. Mrs. Adelaide Willison (Mrs. Ernest) Schnuck contributed two eighty-cup coffee makers, a mix master and six stainless steel pitchers. The Ladies' Guild also donated six metal pitchers. Colorful curtains for the dining room windows, ready to hang, came from Rose de Martinis Ostrander.

In the late summer of 1958 Mr. and Mrs. John Rawlinson opened their home for a reception in honor of Gilman and Alice Taft Wood. These faithful members were leaving the town after years of service to the church, Gilman as trustee for a

long term and as deacon for twenty-five years until 1956 and Alice as treasurer of the society for many years, also a deacon's wife which embraces more than meets the eye. They are truly missed from the church (pew no. 13) and the vicinity. Through the years another member though unobtrusive has made himself felt in the work of the church, not only as trustee but as always ready to help whenever needed, Mr. Wm. Nudd.

A few years ago the parsonage on the Hendee lot burned and replacement has waited until the present (1959) when plans are being forwarded by a committee, Wm. de Martinis, Harold Sherwood and Melvin Olmstead, for a building on a lot donated by Mr. and Mrs. Frank Marshall of West Bloomfield and largely made possible by the balance from the G. Albert Lyon fund, a liberal gift of \$4,000 from Mr. Harry Duskey and wife, Isabell Shepard Duskey, of Rochester, N.Y., and a generous remembrance of \$2,000 willed by Miss Leila Elton of Holcomb, plus other smaller but welcome donations. Then there are always dinners and bake sales. We consider ourselves unusually fortunate to be the object of so much thoughtfulness. Mrs. Ernest Schnuck has sent a check for \$100 with which to place in the church some permanent memorial of our choosing to her father, Mr. Louis Grant Willison, who joined this church when he was fourteen years old.

At the time of the building of the third (present) church a splendid chandelier was installed using kerosene lamps as were also used for side-wall lights. The center lamps were later changed for gas lights and the side lights eliminated. When the interior of the church was re-decorated (work done by Avery Lusk of North Bloomfield) the chandelier was electrified by Mrs. Mabel Olmstead Sharpe in memory of her former husband, Mr. Fred Olmstead, six electric ceiling lights having previously been installed by the Ladies' Guild.

We are rather proud of our stately steeple and when it needed repair the necessary fifty dollars for the services of a steeple-jack were contributed. Then it was found that the structure had been weakened though not toppled by a stroke of lightning and the insurance received covered the extra expense and added to the church repair fund. So we still have our steeple, a land-mark for a wide region, and we are sincerely thankful that a calamity passed us by.

A well-attended Young People's Society of Christian Endeavor, the Y.P.S.C.E., flourished for years. A Young People's Group in 1957 raised quite a sizable sum of money and presented the church with a handsome cross and candlesticks of brass selected by their leader, Rev. George Leissner, our minister at that time.

The name of Zadoc Hunn should be written large in the annals of the churches in the "Genesee Country." The region was dependent upon missionaries for occasional preaching services. A missionary from Massachusetts, Rev. Hunn, came to this territory in 1795 and settled on a farm in Canandaigua near the Bristol township line. Never a pastor of any church, he inspired and assisted in the organization of many of them in this vicinity. As a result of three influences a) missionaries, b) the preaching of Zadoc Hunn and c) the faithful lives of a few professing Christians, there came a great revival in the winter of 1798-1799 resulting in the establishment of many churches including our own.

Our records say, "He is since dead, but his praise is still in the churches. Of him it may be truly said, 'He was a good man and full of faith,' "

A monument has been placed in an old cemetery just beyond the "Wool Road" on the route from Bristol to Vincent (earlier called Muttonville because of the vast number of sheep raised there) in tribute to Rev. Hunn and his work. On it is inscribed:—In memory of Rev. Zadoc Hunn, Teacher in Yale College and pioneer missionary in this region, whose body lies in this cemetery. Through his ministry and influence nine Congregational Churches were organized in this locality, 1795 to 1802, viz., East Bloomfield, South Bristol, Bristol, West Bloomfield, Victor, Canandaigua, Naples, Honeoye and Rushville. "He being dead, yet speaketh".

His marker, a thin brown slate slab, reads:—Zadoc Hunn, died May 12, 1801, age 59.

"A dying preacher I have been
To dying hearers such as you.
Though dead, a preacher still I am
To all who come my grave to view
May this a solemn warning be
That you must shortly follow me."

I should like to pay tribute to many whose names are not mentioned, but who have given of their time, thought and strength in true Christian spirit. Though time and space forbid it, I feel sure all is recorded in the book of life and the satisfaction of accomplishment is apt to be sufficient reward.

From the age of wood stoves to the age of atomic fuel, our church has stood through foul weather and fair and "we gratefully acknowledge the goodness of Almighty God". May we have grace to so direct the coming days that those who come after us may judge that we have not failed to increase the "moral capital" of our vicinity.

Supplement

DENOMINATIONS—The first church organized in the village was the First Congregational Church of Bloomville. Soon afterward it joined with the Ontario Association, Congregational. When this association dissolved in 1813 the church was received under the care of the Presbytery of Geneva. In 1817 it transferred to the newly organized Ontario Presbytery. At the time of the division in this church in 1830 the one known as the White Church under Rev. Silas Brown remained Presbyterian. The old church was known as the Second Presbyterian Church of West Bloomfield but immediately became an independent Congregational Church. The re-assembled churches in 1843 with a membership of 187 became the Congregational Church of West Bloomfield which united with the newly organized Ontario Conference of Churches in 1866 and continued a member of it and its successor, the Western New York Association of Congregational Churches and Ministers.

SLAVERY—Anti-slavery activity existed in the church as early as 1841 with strong resolutions adopted against it in 1861. However, the church did not confine itself to resolutions but raised money for colored fugitives and conducted an Underground Railroad Station with Dr. W. F. Sheldon, Jesse Shepard, S. H. Ainsworth, Harrison Hopkins and others aiding or concealing runaway slaves en route to Canada.

ORGAN—Organists after the advent of the pipe organ were Catherine Hall (Mrs. H. C.) Dixon, Miss Ida Webb, Miss Clara Shepard, Grace Martin (Mrs. Harold) Brown, Jennie Shepard (Mrs. Geo. B.) Ayers, Ruth (Mrs. Daniel) Buisch, and Miss Kay Shetler. Mrs. Dixon began playing for the church on a little cabinet organ at the age of eleven and played for the last time on her eightieth birthday though she had not played regularly for a few years. Kay Shetler began her faithful playing of the pipe organ at the age of thirteen.

Before the advent of the electric blower a visiting organist, Mrs. Sam Hall, pulled out all of the stops and used the swells for a long triumphant rendition forcing a real work-out upon the blower. When the music died away and the church was still with the hush of reverence, a long drawn-out "Whew-w-w-" floated over the congregation from the perspiring man back of the organ.

CHOIR—The choir in the early church was accompanied by a bass horn, a violin and a clarinet. In the second church there was a flute, a bass viol and a melodeon. The choir was obliged to contend with separate books for notes and words of the hymns.

MINISTERS—Three young men from this church have gone into the ministry: the Revs. Harry E. Woodard, Charles Fitch and Wm. N. Page. Two others who planned to enter that field gave their lives for their country in the Civil War instead.

WOMEN'S WORK—Ever and anon through the history appear references to 'women's work' or 'women's fund.' In 1880 one of the activities of the women of the church in addition to the work of the Temperance Societies and Ladies' Guilds, the usual money-raising dinners, bake-sales, etc., was a loan exhibition with a notable collection of articles loaned to which were added an art gallery, singing by a guest, Col. Speck and an old folk's concert. Profit-\$170. Young girls were interested in a

circle of King's Daughters under Mrs. Sherrill and later by a What-so-ever Circle formed by Mrs. Eastman which earned \$200 for the church with which they bought a sanctuary carpet. Their motto: "To do all the good we can, To all the people we can, In all the places we can, Whenever we can."

TRUSTEES and DEACONS—In the first one hundred years the church was served by 116 trustees and 19 deacons, to date about 35 deacons. Deacon Myron Hall lacked only a few months of serving a half century.

NAME—How long the name Bloomville was used is uncertain but as early as 1814 records began to be dated West Bloomfield. However, the name Bloomville was used to record the call of Rev. Silas Brown in Feb. 1828. After that the name disappears from church records but continues for those of the Society until 1843.

LORE—At the time of the signing of Rev. Annis Ford Eastman as pastor, a good old man, evidently a disciple of Paul, wailed, "Think of our new church and our new parsonage and our new sheds and a woman in the pulpit!"

When someone not the official sexton of Pioneer Cemetery occasionally dug a grave, a woman remarked, "There ought not to be two choristers to one graveyard".

In 1908 the trustees, as directed, purchased eight cedar posts to set along the east line of the Society lot as hitching posts.

Pastors

Rev. James Hotchkiss — 1801-1809

Rev. Ebenezer Fitch — 1815-1827

Rev. Silas Brown — 1828-1830

White Church

Rev. Silas Brown — 1830-1835

Rev. Wm. Beardsley —

Rev. Daniel Gibbs —

Rev. J. G. L. Haskins — (Supply)

Rev. Eliphalet A. Pratt (Supply)

Old Church

Rev. Wm. Kendrick — 1830-for 1 year

Rev. Julius Steele — 1831-1838

Rev. George Clark — 1839-1840

Rev. George Bassett — 1840 - few mos.

Rev. Rufus Clark — 1840-1842

Two Churches Re-assembled in 1843

Rev. Timothy Stowe — 1843-1846

Rev. Caleb E. Fisher — 1846-1855

Rev. George C. Overhiser — 1855-1857

Rev. Pliny H. Sanborne — 1857-1869

Rev. John Patchin — 1870-about 5 years

Rev. Otis Crawford — 1877-1879

Rev. Samuel Sherrill — 1880-1891

Rev. Annis Ford Eastman — 1892-1894

Rev. Newton W. Bates — 1894-1907

Rev. Louis Wm. Wilson — 1909-1910

Rev. Charles R. Hamblin — 1910-1912

- Rev. Edman E. Gunther — 1913-1914
- Rev. Franklin G. Webster — 1914-1920
- Rev. Charles R. Hamblin — 1920-1922
- Rev. Charles Flint Allen — 1923-1928
- Rev. Joseph Holland — 1928-1930
- Rev. Frederick C. Webber — 1930-1937
- Rev. Nora A. Madsen — 1937-1939
- Rev. Vivian Higgs — (Supply)
- Rev. Herbert A. Lotee — 1941-1953
- Rev. Richard Coons — 1954
- Rev. Wm. Sainsbury — 1954-1956
- Rev. George Leissner — 1956-1958
- Rev. John Beck — (Supply)
- Rev. Richard Boyle — 1958-

Chronology

- 1789—First white family in West Bloomfield (Bloomville) Col. Peregrine Gardner.
- 1795—The coming of Zadoc Hunn to the "Genesee Country."
- 1796—Meetings held in home of Elisha Wade from 1796 to building of first church.
- 1799—Religious Society of Bloomville organized, incorporated Nov. 6, 1799.
- 1799—First deacon elected, Dea. Samuel Handy.
- 1801—First pastor—James Hotchkin.
- 1806—Deed to church grounds, Marvin.
- 1806—First meeting house commenced, several years in building.
- 1811—Second deacon elected.
- 1813—First Pioneer Cemetery sexton, Mr. Lot Peck.
- 1816—Horse sheds built, 100' to 200' in length.
- 1819—Sunday School organized by Rev. Ebenezer Fitch.
- 1819—Third deacon elected.
- 1819—Burying ground (Pioneer) purchased and graded.
- 1828—Religious Society of Bloomville dissolved and re-incorporated.
- 1830—Church divided.
- 1841 and 1861—Anti-slavery activity.
- 1843—Churches re-assembled. Disposition of White Church.
- 1843—Name of Society changed by Act of N. Y. State Legislature from the Religious Society of Bloomville to the Congregational Society of West Bloomfield, N. Y.
- 1846—Second meeting house built.
- 1848—First church sexton—Mr. Homer Wells.
- 1849—Bell purchased from Troy—used on second and third churches.
- 1849—Enlargement of Pioneer Cemetery.
- 1853—House and lot for parsonage donated by Mr. Stephen Hendee.
- 1855—Addition built onto second church.
- 1855—Church grounds graded and seeded, trees planted and cared for by Mr. Stephen Ainsworth.

- 1860—Infant class formed and located in small room, southeastern corner of church.
- 1866—West Bloomfield Congregational Church became member of Ontario Conference of Churches and its successor, Western N. Y. Assn. of Cong. Churches and Ministers.
- 1866—Reed organ presented by Mrs. Betsey Hall.
- 1868-1898—Mrs. A. H. Hopkins' term as infant class teacher.
- 1869—Pioneer Cemetery grounds improved.
- 1873—Pioneer committee from Society trustees voted.
- 1875—Corner stone of third church laid—building completed at cost of \$13,430.
- 1876—Church building bill paid in full, Aug. 21, with balance of \$1.05.
- 1877—Steam heating installed, cost \$752.
- 1878—Number of deacons increased to four.
- 1880-81-winter—Pipe organ bought and installed, cost \$1,431.62.
- 1889—New parsonage built on old lot—cost \$2,500.
- 1893—Board of deacons increased to six.
- 1899—Steinway piano presented by Brown family in memory of Miss Sarah Brown.
- 1899—Centennial celebration.
- 1904—Rev. Bates' trip to St. Louis.
- 1920—Installation of electric organ blower.
- 1948—Infant room converted to dressing rooms and lavatories.
- 1949—Sesquicentennial celebration.
- 1951-53—Crushed stone driveway and parking space accomplished—Junipers planted.
- 1952—Carpet replaced.
- 1954—Roadside plaque—A. C. Brown III.
- 1957—Gift of cross and candle-sticks.
- 1957—Lyon gift, \$10,000.
- 1957-58—Seat cushions re-covered, also communion-table chairs.
- 1957—Gift of coffee makers, mixmaster, pitchers—Mrs. Ernest Schnuck.
- 1958—Re-modeling of basement dining room and kitchen.
- 1958—Memorial gift—Mrs. Schnuck, \$100.
- 1958—Wood reception.
- 1959—Gift of kitchen utensils, Beecher.
- 1959—Parsonage planned and constructed on lot donated by Frank Marshall and wife.
- WEATHER VANE—(crescent moon with seven stars) used on all three churches.